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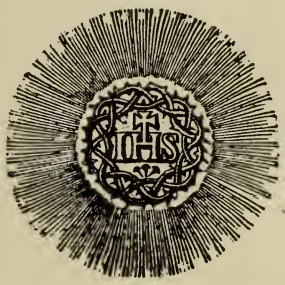
THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. XLV



WOODSTOCK COLLEGE

1916

FOR CIRCULATION AMONG OURS ONLY

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THE

WOODSTOCK LETTERS

VOL. XLV. No. 1

OUR UNIVERSITY IN JAPAN.

TOKYO, JAPAN, Sept., 15, 1915.

DEAR FATHER EDITOR:

P. C.

Just one year ago to-day I arrived in Japan aboard the "Korea" of the Pacific Mail Line, which has recently disappeared from the ocean owing to the apprehended effects of the Seaman's bill. It occurs to me that you or your readers of WOODSTOCK LEETERS might be interested in the impressions resulting from a year's stay in this peculiar city. Impressions of Japan and of Tokyo in particular, have been written in such number and volume that I may seem a little bold in adding mine. However, as I have been looking at things from the rather unusual view-point of a modern Jesuit missionary and as I hasten to promise that my impressions make no pretence at being profound or final, perhaps they may be found of some use even if of no great value.

The first thing that struck me in viewing the country from the ship was the truthfulness of the impression we generally saw of it from the pictures seen on fans, screens and chinaware. The impossible steepness of the hills, the sharp outlines of the flat-topped pines, the hills coming right down to the sea, the hazy lack of perspective, the delicate pearl grey color of clouds and sky, all of them seeming conventional and exaggerated in the little pictures, were now realized before my eyes.

The next impression—also received on board ship—was, I found afterwards, an entirely false one. At the entrance to the harbor we were challenged by a small gunboat to declare whether we had any contraband in freight or passengers. This was my first and only glimpse of the big war, by the way. The eagerness with which that little gunboat limbered up its "Long Tom", aimed right across our bows, the fierce unintelligible shouts that came from its deck through a megaphone and the fierce looks displayed later on by the Immigra-

tion inspector who corralled us all in the saloon and looked us over to see whether any of us were "made in Germany" conveyed the impression that the Japanese were the most pugnacious people I had ever seen, spoiling for a fight and ready on the slightest provocation to shout "eat 'em up alive" and to do it. It did not take many months to show that this fierceness was about three-fourths official display and the remaining fourth due to a natural timidity which conceals itself—like that of the Japanese stag-beetle—under an exterior of horrible truculence. It seems to me that I have seen about seven million boys of all sizes and qualities since I have been in Tokyo, they are thicker than flies at St. Inigo's. But I have not seen more than one fight and it was hardly worth stopping to look at. There is plenty of courage, if ancient and recent history may be trusted, but no evidence of pugnacity.

The next impression was one for which I had long prepared myself and for which I had been still further prepared by what I saw on the ship, yet the reality was a shock to which I only got used after several months. This was the impression of Japanese poverty. It was somewhat exaggerated in the more than half-naked boatmen who came out in their unpainted boats to get our baggage, but it was not much mitigated by the gaunt figures of the rickshaw men who met me at the shore, or by the shrivelled old mothers and fathers who came down to meet their dear ones returning in affluence from golden California or Hawaii. I thought I had seen poverty in New York and among the darkies in our counties, but most of that poverty showed itself in the cast-off remnants of some other's superfluity and was accompanied generally by rags and dirt. Here was no cast-off clothing that had seen better days. It never had seen better days. There were no rags, for there was very little to wear out; no dirt because human skin when exposed to the weather is singularly easy to keep clean. Economy in food, clothing, housing and heating, pushed to the utmost extreme which human nature can bear and rendered always respectable by plenty of water—even if cold and without soap—is the most indelible impression made upon me by what I have seen of the daily life of the people. It might be described "poverty as a fine art."

The next thing that struck me was the almost uncanny quietness of the place. The steamship landing and custom house of Yokohoma, the great port of Japan,

gave decidedly less evidence of life and bustle than the railroad station at Ogden, Utah. Yokohoma itself was almost invisible, owing to the generally low altitude of the houses and stores; no horses on the streets, only rubber-tired rickshaws drawn by stocking-footed coolies. We crossed a trolley line with a car that would have been overcrowded by the traffic between Leonardtown and Mechanicsville, and went over some gravelled streets winding up hill to St. Joseph's College on the Bluff.

At the end of this trip I got a decidedly pleasing impression which time has only deepened, that namely of the great charity shown to Ours by the members of the Marianist Community who conduct that institution. Not only did they then and subsequently show every courtesy that thoughtful charity could suggest, but they have given us repeated opportunity to do work which will enhance our prestige and so make easier our own enterprise.

The climate at the time of my arrival was—as it is to-day—about like that of Washington at the same season. Since then it has run a gamut that would be the envy of an American weather clerk and displayed resources that even my varied experience was unprepared for. The leading feature is humidity. This is so artfully arranged as to make a very mild winter morning seem a little worse than Alaska, and a summer's afternoon mildly registering 80° Fahrenheit, is suggestive of hottest Africa. They say you get used to it in a year and do not feel the second winter very much. I am waiting.

The Japanese language when written with Roman letters and learned from a book is somewhat easier than French. When you hear it spoken by a native you cannot perceive the slightest resemblance to anything you ever saw or heard anywhere and the discrimination of one syllable from another is an achievement on which you congratulate yourself the first time you do it. It sounds more like someone trying to speak French in a breakneck hurry than anything else I can think of. If you understand the study of the Chinese characters, commonly used by everybody here, an unlimited field is opened up, more or less useful according to the group of characters acquired. I have not found the grammar or vocabulary more difficult than French or Hebrew. Conversational ability, as in all other cases, is merely a matter of practice. There are no very difficult sounds but the articulation is delicate and demands care to master it.

Religious conditions here are much better than I had previously conceived them to be. The crowd of parvenus, whose only idea is money, are as irreligious here as they are everywhere else. They are a small minority. Paganism is flourishing both in the Shinto and Buddhistic forms. New temples and frequent feasts absorb an enormous amount of money, as large a proportion as any Christian people ordinarily gives to religion. But those who think—and they are to be found in all classes—are not satisfied with the vague and inadequate consolations offered them by the native cults. Those who have led naturally virtuous lives are easily appealed to by Christian ideals and doctrines. The multiplicity of Protestant sects, while it perplexes them, does not lead to disgust of Christianity or a despair of finding the true Church, and not a few, who have got their first idea of Christianity from Protestants, have ended up as Catholics. Even the war, which at first scandalized many by the spectacle of the Christian world involved in fratricidal slaughter, soon ceased to shock them as they began to recognize that not Christianity but the lack of it was the cause of the strife and as they heard of the heroic efforts made by the agents of religion to mitigate the evil and console the dying. Japanese Christians of the old school, descendants of the martyrs, are fervent but timid, and for the most part very poor and humble. New converts are from all classes and are usually quite faithful but often inclined to be easy-going as self-sacrifice is not an idea forcibly inculcated in the pagan religions common in Japan and forming the basis of their first ideals.

Considerable effort has been made on the part of Protestant organizations from America to pose the Protestant religion as the guarantee of peace and understanding between Japan and the United States and a prodigious amount of touring, dining and speech-making has been indulged in to this purpose. The result has been a desirable increase of friendly feeling and, in one point at least, a better understanding of the American position in regard to immigration. But the net result has rather been a drowsy optimism which is a menace to peace because it obscures the possible causes of war. It is important that leaders of Catholic thought should understand these issues clearly, for only by knowing the causes of disagreement can we hope to promote such adjustments as will guarantee peace. It should be recognized and emphasized that the Japanese are abso-

lutely unwilling to be regarded and treated as what Americans call an "inferior race" i. e. to be put on a level with negroes and Indians of whose indignities and misfortunes Japan is fully aware. If they had forgotten the past, the recent history of Mexico was an object lesson, by no means lost on them. Glittering generalities about the Philippines should be discouraged. Japanese do not like the tropics and hence they have no desire to acquire that territory as an outlet for emigration; but no military man can be blind to their strategic value, especially in relation to the development of China, nor are Japanese capitalists unaware of the resources of those islands. Thoughtful Catholics ought also to be awake to the fact that a small but powerful commercial group and a large and powerful group of American Protestant missionaries are developing and promoting an interest in China which is distinctly competitive with that of Japan and which is only too ready to invoke arms in case it is menaced. Personal friendships between Americans and Japanese exist in large numbers and "friendly feeling" is widely diffused on both sides of the Pacific in all ranks of the people. But "the people" did not make the present big war nor did "friendly feeling" prevent it. Intelligent Catholics may, under intelligent guidance, do more to promote real friendly relations and peace than any number of Protestant missions, but the issues must be clearly known and fairly met in due time if any real good is to be done. Cordial relations between America and Japan are going to be of vital importance to all Catholic missions here during the next ten years. It would be a truly apostolic work for some American ecclesiastic to study up this whole question and be able to answer questions on it and to promote and lead a sane opinion in regard to it.

Japanese civilization is not at present in a stage to strike an American favorably though a favorable impression grows. Japanese native architecture is odd rather than beautiful and by no means imposing. The native architecture of Mexico is far superior in grandeur and coloring. Japanese modern architecture appears as a superficial imitation of second rate occidental models for the most part either ugly or florid. Japanese art is a thing so domestic and minute that after a careful scrutiny an ordinary dweller in the country sees only what a native connoisseur would despise. Japanese music, as ordinarily audible in the streets or through the windows of neighboring houses, sounds as though someone were trying to practise a few

elementary notes on a very ancient spinet and the singing is even less in accord with our taste. The one art that appears and appeals to us is gardening, and judging from our own beautiful garden and the others I have seen it may well be called a fine art. Italian, French and English gardens are not to be compared with it. This is not due to the abundance or beauty of the flowers, which are not equal indeed to many of ours, but to the arrangement and grouping in connection with rocks, stone-lanterns, buildings, etc., giving the suggestion of great size, antiquity, peacefulness and various other things that have to be seen to be felt. It is surprising to see what an extensive industry in the growing and training of trees, flowers and shrubs has been developed in connection with this art. Our little garden of two-and-a-half acres will compare favorably in beauty and variety with anything you have at Woodstock.

The city of Tokyo is about as populous as Chicago and I think of about the same area. The streets, few of which have names, are of all widths and run in every possible direction. Practically the whole city is built of wood and has no paving but gravel, except in the tracks of some electric lines. The lack of horse traffic and the use by the people of their easily cast-off wooden sandals, makes this condition quite bearable. Fires are frequent, and, if combined with a gale, are very destructive. We have an earthquake about once in six weeks.

You can see from all the foregoing that this is a good place to come if you want to see something different. You can also see that we are in much need of prayers and of all kinds of help and encouragement, beginning a new enterprise under such entirely strange conditions. One help that can be rendered by those at Woodstock is the preparation of sermons on St. Francis Xavier, the Japanese Martyrs and the Foreign Missions in general. If this is well and thoughtfully done and kept up for some time, it is bound to show valuable results for us when we call for aid and volunteers a few years hence. The American people must be educated up to the importance and needs of this and the Chinese missions, and who should embrace this work of zeal more willingly than Ours? I noticed a short story in the July *Messenger* about a Japanese missionary. This is also a good way of helping on interest, in addition to the articles we are running there.

I recommend our work to your holy sacrifices.

MARK J. MCNEAL, S. J.

ST. LOUIS UNIVERSITY SCIENTISTS VISIT THE TROPICS.

To the readers of the WOODSTOCK LETTERS, British Honduras, the English colony in Central America, is more or less familiar as a missionary field attached to the Missouri province. The progress of our college at Belize, the capital of the colony, the labors of our missionaries, their journeyings through the wilds of the interior have been the subject of occasional communications to the pages of the LETTERS. Quite recently the secular press of the State, notably that of St. Louis, became interested in Honduras in connection with a scientific expedition undertaken by the medical department of St. Louis University. Some months ago the medical faculty determined to send a delegation to Central America for the study of tropical diseases. British Honduras was the obvious choice, offering as it does exceptional advantages for the work; as, in addition to the climatic and geographical conditions of the country, the presence and influence of Ours in Belize and inland districts would greatly facilitate the labors of the expedition.

The personnel of the expedition consisted of Dr. Edward Nelson Tobey, professor of tropical diseases and assistant city bacteriologist; Rev. John P. Cooney, S. J., professor of chemistry in the medical school, and Rev. Alphonse M. Schwitalla, S. J., instructur in biology. On July 20 they left St. Louis. The daily papers "featured" their departure, describing in detail the plans and object of the expedition. The following morning the Globe-Democrat referred to the matter in its editorial columns. Under the caption "Soldiers of Humanity", the editor said in part:

"We were writing the other day of the greater enthusiasm for war than for those conserving works of peace which, when more cultivated, make such causelessly destructive wars as the one now raging in Europe, an impossibility. The courage of war is enthusiasm. The courage of peace, among men who consecrate themselves to the service of mankind, is devotion. It is a higher form of courage, for the reason that its source of inspiration is less dramatic and emotional and more intellectual. Yet that it is not rare in these days the departure yesterday of a party of St. Louis scientists for a six weeks' tour of the disease infected regions of Central America, is evidence strongly in point."

"The party includes Dr. Edward Nelson Tobey, assistant city bacteriologist; Rev. John P. Cooney, professor of chemistry at St. Louis University, and Rev. Alphonse M. Schwitalla, a St. Louis University instructor. They will leave New Orleans this week for a Guatemalan port and from there plunge into the wilds of British Honduras and other torrid countries in which the insect life, from which is spread so much of the infection of tropical diseases, is to be encountered. The party is equipped with all the latest scientific and mechanical appliances for catching insects and making blood tests. Every method of possible protection of the investigators both against infection and the diseases of the section will be taken along, but it is a supreme risk these men are taking; a willingness, if need be, to sacrifice their own lives in effort to save the lives of others."

"The effort is justified. Growing intercommunication in the world threatens the spreading of what have heretofore been purely tropical diseases to more temperate zones. The country to be traversed is a hotbed of such diseases. The specimens collected will be brought to St. Louis for examination and the result of the investigations will be published for the use of the medical world, at present unable to deal effectively with such maladies. It is planned to make this the first of annual trips to be continued until tropical diseases are much better understood than now. Such effort to same human life is inspring at a time when so much is being done to destroy it."

The immediate purpose of the expedition was to institute a preliminary survey rather than to attempt an exhaustive investigation. The possibility of establishing a permanent biological station in the colony under the direction of Ours was also to be considered. The Central American research field, as was noted in the press reports, is practically undeveloped. Ten years ago the Liverpool School of Tropical Diseases sent an expedition to British Honduras; but St. Louis University was the first American institution to undertake the work.

The trip from St. Louis to New Orleans was made by rail. The second stage of the journey, from New Orleans to Belize, was by boat. "Fair weather and favorable winds" brought the party to Belize on schedule time. Needless to remark, a hearty welcome awaited them here from His Lordship, Bishop Hopkins, S. J., from Rev. William A. Mitchell, S. J., superior of the mission, and our community at St. John's College. An

interview with the governor of the colony, Sir Wilfred Collet, K. C. M. G., was arranged on the same day through Bishop Hopkins. His Excellency received the visitors with the cordiality and evidences of respect, which invariably have marked his dealings with Ours. He expressed himself thoroughly interested in their plans and stated that he would do all in his power to assist them. That this was no perfunctory profer of services on the part of the Governor was straightway shown, when he presented the members of the expedition with a letter of introduction. The letter was addressed to all the Crown officials in the colony, bespeaking their support and cooperation in the work of the expedition in their respective districts. As a final proof of his desire and willingness to further the undertaking, and as a striking mark of personal regard he informed Fathers Cooney and Schwitalla and Dr. Tobey that his private launch, the "Patricia" would be at their disposal during the entire period of their stay in Honduras.

On the day after the interview with the Governor, the labors of the expedition began. The method of procedure in every instance was substantially as follows: Upon reaching a town or settlement the party first visited the parish priest—the priests ministering in Honduras are exclusively members of the Society. They next consulted the resident medical official. In this way they obtained information of any particular or exceptional cases of tropical diseases that existed in the locality. If possible, the patients were visited by Dr. Tobey and their condition and symptoms carefully studied. The collection of insects was another important feature to be attended to. The services of the school children were frequently enlisted in this rather difficult task. The youngsters responded enthusiastically. Armed with receptacles of every imaginable description—bottles, rusty tin cans, paper bags—they gayly set out on their quest. It was a proud moment for them when they returned to place in the hands of the visitors their prey, —mosquitoes in abundance, doctor-flies, scorpions and tarantulas. Several appeared gingerly holding at arm's length a writhing tarantula bayoneted on a hat pin.

About three days were spent in the coast towns, whence excursions were made inland. An additional day was devoted to tabulating observations and arranging the specimens gathered.

The southernmost point reached was Punta Gorda. From this place it is only a six hours' sail to Porta Bar-

rios, the principal harbor on the Caribbean side of Guatemala, and the coast terminus of the railroad to Guatemala City. Two of the largest hospitals for the treatment of tropical diseases are located in Guatemalan territory. It was the intention of the entire party to inspect these institutions; but owing to the anti-Jesuit law still enforced in Guatemala, special application had to be made for permission for Fathers Cooney and Schwitalla to visit the country. As the required passports were not forthcoming at the time specified, the two fathers thought it advisable not to risk the trip, and Dr. Tobey alone proceeded to Guatemala. A very cordial invitation for the two Jesuits to visit the country was afterwards received from the Minister of Foreign Affairs, but it arrived too late to be accepted.

With Dr. Tobey's departure for Guatemala the field work of the expedition was brought to a close. As the doctor was due in St. Louis about mid-August, he engaged passage on the "Marowijine" a combination passenger and freight steamer operated by the United Fruit Co., which sailed from Belize for New Orleans on the 12th of August. Four days later dispatches from New Orleans announced that the "Marowijine", then a day late, had not been heard from. This gave rise to great anxiety as it was known that a severe hurricane had swept the Gulf waters. For a time it was hoped that the boat had been disabled only, and that she was stranded in some secluded cove along the coast. Relief crews were sent out by the United States Navy from New Orleans, Tampa and Mobile, and by the United Fruit Co., in search of the missing craft. Within a few days, however, it became evident that the "Marowijine" and all on board had perished. Her crew and passengers numbered in all ninety-two.

The first reports of the disaster that were circulated in St. Louis stated that Fathers Cooney and Schwitalla, and Mr. Richard Rooney, a scholastic, who was returning to the States after four years spent in the college at Belize, had sailed on the "Marowijine". After a day or two of suspense, Ours in St. Louis were greatly relieved when the names of the three Jesuits did not appear on the missing boat's list of passengers. Fortunately they had arranged to leave Belize on the "Coppename", a sister ship of the ill-stared "Marowijine", which sailed a week later. They arrived safely in St. Louis on August 25.

As can be readily understood, the death of Dr. Tobey under the circumstances was extremely distressing. The

blow falls heaviest on his widowed mother, with whom he had always made his home. As he was her only child she was entirely dependent upon him. To the medical department of the university the doctor's untimely death is likewise a severe loss. Deeply interested in the progress of the school, and eminently qualified in his chosen speciality, his place cannot be easily filled. A native of Boston, he held the degrees of A. B., A. M. and M. D. from Harvard. His Alma Mater had further honored him with an appointment as instructor in its first class of tropical diseases. Four years ago his services were secured for St. Louis University. Quite recently he was called to Liverpool, England, to assist in arranging the results of a research expedition to the Congo. In forming an estimate of the work done by the expedition in Honduras, it should be borne in mind that this year's party was sent out to survey the field. It would have been manifestly impossible to make an exhaustive medical study of British Honduras within four brief weeks. The chief significance in the present undertaking lies in the fact that a beginning has been made. The expedition learned just what problems might find a solution by a thorough study of conditions in the country visited. Unfortunately quite a collection of case-histories were lost with Dr. Tobey, but the diary which was kept by Father Schwitalla contains sufficient data to give a fair account of the work accomplished. In general it may be said that several hitherto undescribed pathological conditions have been found, which on further study should lead to valuable results. Anomalies in the symptom-complexes of malaria and the hook-worm have been noted, and the want of uniformity in the treatment of these diseases might suggest modifications specially adapted to the locality. Typical examples of a large variety of tropical diseases were also found, and these too, should be subjected to further study.

British Honduras, moreover, was found to possess excellent advantages for the study of biology. The tropical waters abound with a wealth of life, unequalled at the laboratories of colder climates. A day spent on one of the coral reefs, where the material is so easy of access, impresses the scientist with the immense possibilities at hand. It is to be sincerely regretted that thus far no one has taken advantage of these exceptional advantages.

W. F. D., S. J.

MOUNT MANRESA.

The work of organizing "Week-end Retreats for Laymen" was organized by Father Shealy in 1909. Three of these retreats were given in Fordham, between July 9 and September 3, and twenty more at Keyser Island between September 17 and June 10. The exercises begin on Friday at 5 P. M. and end on Monday at 8 A. M., thus making it easy for men to get back to their usual business or work. On the card of invitation to the retreat, it is stated that $5.00 would cover the expenses of each retreatant, but nothing is exacted. At the end of the exercises, envelopes are distributed by one of the men, and no one knows whether more or less or anything at all has been contributed. Sometimes less than the needed sum is given, but frequently much more.

From the very beginning, the retreat movement aroused a great deal of interest in the press. *Harper's Weekly*, for instance, had an elaborate article describing "the unusual spectacle of a number of men among whom were lawyers, bricklayers, merchants, a gold beater, several clerks and a municipal judge assembled in the chapel of Fordham University, wrestling in unison with their spiritual difficulties, and following the tactics laid down by a famous fighter and memorable commander, Ignatius Loyola." The *New York Sun* hoped that "the retreat movement might tend to counteract the present divorce of religious teaching from business and professional life and check the spread of socialism and anarchism." Some others regarded it as a "rest cure for weary men", and the *Mercantile and Financial Times* called the attention of bankers, brokers and members of the financial community to the movement as "worthy of moral and financial support."

The reason of the shifting in the first year from Fordham to Keyser Island arose from the fact that it would be manifestly impossible to secure anything like seclusion in the college after the opening of the classes and that the project originally entertained of building a House of Retreats on the grounds of the university had to be abandoned. Hence, "The Laymen's League" which had been meantime established to promote the work of retreats appointed a committee to find a more available situation.

After examining several localities in New York and elsewhere, an old estate was found near Fort Wadsworth on Staten Island. It was known as the Fox Villa, a tract of about twenty acres, on which its former proprietor had evidently expended a vast amount of money. A skilful landscape gardener had converted its abrupt hills and deep valleys into a very picturesque garden spot, in many parts of which there was absolute seclusion from the world outside. The house is a great double, old fashioned mansion in which there are forty rooms arranged and furnished according to the ideas of the very well-to do people of the preceding generation. The great dining room especially, with its handsome open wood-work ceiling, attracted the attention of the committee as being peculiarly adapted for the accommodation it afforded for a large number of retreatants. From the house or from any of the hills a fine view is obtained of both of the bays of New York harbor. Lastly it is only about five minutes walk from the station of the Staten Island Rapid Transit. The purchase price was $50,000, $30,000 of which could be left on mortgage. The place was bought and Mount Manresa was established. The property belongs to the Society.

On November 12, 1909, a public meeting was held at Carnegie Hall in New York to call attention to the work. His Grace, the Archbishop of New York presided and gave a most hearty endorsement to the new venture. Several laymen, among them an ex-Protestant minister, were among the speakers. About the same time one of the Councils of the Knights of Columbus appealed to its members to cooperate in the movement and the suggestion was immediately acted upon. Arrangements were made by some of the Knights for a retreat; the St. Vincent de Paul and the Holy Name Societies, the Tertiaries of St. Francis and others entered the movement and at the first anniversary meeting on July 11, 1910, Father Shealy was able to announce that about 430 men had already made a week-end retreat at Mount Manresa.

Meantime the "League for Retreats" had added to its purpose of promoting the retreat work by inducing men to make these retreats, the additional one of what they called a "School of Social Studies", with a view of training a number of laymen to write and speak on the social subjects of the day, as an offset to the efforts made by Socialist writers and speakers in the contrary direc-

tion. The league is made up of men who are prominent in the legal profession some of whom are or were on the bench, some who have gained distinction in the State or Federal legislatures, or who are well-known in financial, newspaper or business enterprises. They impose on themselves the small fee of $3.00 a year.

The first series of these "Social Studies" consisted of twenty-four lectures given at the Fordham University Law School, 140 Nassau street. They dealt chiefly with the various aspects of Socialism, and of the twenty-four lectures delivered, the indefatigable Father Shealy although already burdened with so much other work assumed fully one-half. Simultaneously, public lectures were given by himself and other well-known men on such subjects as "Biblical Criticism", "The Index", "Recent Historical Errors", etc. No admission was charged.

In 1911 the school held its sessions in the hall of St. Francis Xavier's College. Some of these lectures were given by men like David Goldstein, formerly a prominent Socialist leader, but now a devoted Catholic; Bird S. Coler, at one time Comptroller of the City of New York; Peter Collins, secretary of the International Brotherhood of Electrical Engineers; Stuart West, financial editor of the *Globe*, and others. In 1912 there was an average attendance of eighty. The school of social studies has made wonderful progress and now embraces the full curriculum of philosophical and sociological subjects. The enrollment for 1914-1915 was 325.

Simultaneously, the league associated itself with the publication of two anti Socialist newspapers: *The Common Cause* and *The Live Issue*, but without assuming any financial responsibility. They had been established by Mr. Bird Coler and others and the league merely cooperated by its influence and by the contribution of a number of articles, but both papers soon collapsed, because of lack of financial support, although they had been strongly endorsed by Cardinal Gibbons, in a letter to Father Shealy on January 25, 1913. Archbishop Ireland was also an enthusiastic supporter of them.

Another activity of the league is the Social Lecture Bureau. The purpose of this bureau is to prepare and equip, by a discipline of study and practice in speaking, a limited number of Catholic laymen who will on the invitation of the reverend pastors or Catholic organizations, take an active part in the social crusade. There is no charge for lectures. Traveling and other expenses must, however, in all cases, be provided.

Meantime the work of retreats had been steadily progressing. The following is the official statement: In 1909—10 retreats were given to 179 men; in 1910 there were 19 retreats with a total attendance of 300; in 1911, 20 retreats with a total of 430; in 1912, 25 retreats with 561 and in 1913, 32 retreats with 944 in attendance; making a total in five years of 106 retreats given to 2,414 men. In 1914, arrangements had been made at the beginning of the year for 29 retreats. In the summer of 1913, the German Central Verein held its congress at Mount Manresa at which a regularly graded course on "Social Topics" was given by Father Maeckel, S. J., of Buffalo.

The movement which Father Shealy had thus inaugurated began immediately to exert its influence in other parts of the country, and he was called to direct retreats of men in such places as the Ecclesiastical Seminaries of Hartford and Philadelphia, at one of the Academies in the Springfield diocese and elsewhere. To him is due the whole credit of the success of this stupendous, apostolic work. His tremendous energy which balks at no labor, and his genial manner of welcoming the successive bands of retreatants who present themselves at Mount Manresa as well as his devotion not only to their spiritual needs but also to their material comfort while in the house, have been very great factors in the immense popularity which the retreat movement achieved from the very beginning. Not only the religious but the secular press has given it space and has added the warmest commendation and encouragement. Only the Socialist papers look at it askance. Financially, the enterprise causes no anxiety. Though the matter of money is kept scrupulously out of sight, the retreatants have been generous in their contributions, and the resources are also augumented by an annual lecture given by such conspicuous men as Father Shealy himself, Wilfred Ward, Father Vaughan, Governor Walsh of Massachusetts, Bourke Cockran and others. The work is as yet only in its infancy but its future development is assured.

THOMAS J. CAMPBELL, S. J.

LAYMEN'S RETREATS AT HOLY CROSS.

One who has never passed a summer at Holy Cross might suppose that when once the boys are dismissed in June all great activity ceases on the hill until the bell sounds again for the resuming of classes in September. But this is far from the truth. Scarcely are the boys off the grounds when the brother is busy preparing the rooms for the priests who will be there within a week from the Springfield, Providence and Fall River dioceses to make their yearly retreats. And these again are not well over when preparations are once more being made for the laymen's retreats which will begin in a week or two. It is of these latter that the writer wishes to say a few words with the hope that they may be of interest to the readers of the LETTERS.

The first of these retreats at Holy Cross was held a year ago. Twenty-seven men made the spiritual exercises of St. Ignatius at that time. Those who were the first to enjoy this retreat were so enthusiastic over the movement that Rev. Father Dinand prudently judged that the attendance this summer would be far greater, and fearing that Beaven Hall could not conveniently accommodate all the exercitants, he decided to have two retreats. Results showed that his judgment was well grounded, for the first retreat he had an attendance of forty-three men, and the second brought thirty-seven more, making a total of eighty exercitants. Beaven Hall can accommodate comfortably only about seventy men. The large increase in attendance is in itself sufficient proof that laymen's retreats at Holy Cross are out of the field of experiment and are a pronounced success.

The question naturally arises how to explain this increase in attendance. One reason will be found in the excellent cooperation of the priests of the diocese who took every opportunity to impress upon the minds of their people the importance of a spiritual retreat for men of the world. But perhaps a still more potent factor was that the men themselves who had made the retreat the year previous became enthusiastic over the exercises and came again to find strength and vigor to meet the demands of their various avocations and brought with them other postulants to whom they had spoken of the benefit of these three days at Holy Cross.

Of the twenty seven men who had gone through the exercises a year ago all returned save four and these latter wrote Father Dinand, president of the college and the director of the retreat, regretting that it was impossible for them to attend. It may be of interest to instance one or two examples which will show what veritable apostles these men become. Among those who made the first retreat was a business man from Fitchburg who talked up the great cause so earnestly that five of his friends from the same parish came for the second retreat. Another, a young lawyer from Worcester, had found such a treasure in the exercises that many of those who made the second week claimed that he would speak on only two subjects,–"Law" and "The retreat movement." On the opening evening of the second retreat a gentleman who had made the exercises a week previously 'phoned to the college asking if his son had reached there. On hearing that he was not among the retreatants the father was very saddened, saying that his son was a railroad man and had so sounded the praises of the retreat among his fellow workers that a great number of them had asked for three days' leave to take advantage of the opportunity offered them—so many indeed that the company refused to grant their request, saying that if they let one go they should let all, and this latter they could not do.

The retreatants reached the college about five o'clock on Friday evening. Father Dinand was at the entrance of Beaven Hall to receive them and to show them to their rooms. After this they came out on the green where they became acquainted one with another; and in this very handshake and greeting was a warmth and a sincerity which bespoke the spirit binding these men in closest union,—a spirit which was conspicuous during the three days of the retreat whenever they came together. For although the retreats held this year at Holy Cross were perhaps unprecedented in bringing together men from all walks of life—doctors, lawyers, teachers, business men, railroad officials, letter carriers, policemen, car conductors, teamsters, farmers—yet all class distinctions were set aside and the greeting and the handshake were of a brother to a brother—a family of brothers, bound in close union by the all embracing love of their elder brother and captain, Jesus Christ.

After the retreatants had become acquainted with one another, one of their number who had been appointed

the regulator of the retreat sounded the bell and then all assembled in the senior class room of Beaven Hall, which served as a conference room during the entire retreat. Here Father Dinand gave them an opening talk, explaining the purpose of the retreat and gave to each man a printed copy of the order of exercises that was to be observed during the coming days.

The retreatants arose at six o'clock. There was meditation in private from six-thirty until seven. At seven, mass was celebrated, the retreatants receiving holy communion in a body. At seven forty-five breakfast was served in the boys' refectory; at this meal silence was observed, one of the retreatants reading selected chapters from "The Following of Christ." From eight-fifteen till nine the retreatants had free time, this being usually spent in reading some spiritual book taken from the library arranged for this purpose. At nine o'clock all assembled in the temporary chapel prepared in Beaven Hall, where the points of the meditation were given by the director. This exercise with the meditation which followed took up the time till ten-fifteen. Here they had another period of free time for fifteen minutes. At ten-thirty the retreatants again assembled in the conference room where one of their number read selections from the "Science of the Saints," by Father Rudolph Meyer, S. J. After this followed another short period of free time and at eleven-thirty a conference was given by the Rev. Director on some principle of the spiritual life. At twelve-fifteen came the examination of conscience which lasted fifteen minutes. Dinner followed during which silence was also observed and chapters from Horgan's "Great Catholic Laymen" were read by one of the retreatants. After dinner until two o'clock there was recreation. At two o'clock another period of free time followed, during which many of the retreatants took a rest. At three-fifteen all gathered in the students' chapel, the regulator of the retreat leading in the recitation of the rosary. Immediately after this followed the way of the Cross in common. At five o'clock the director again gave points for meditation which exercise lasted until supper. At supper there was silence during which there was reading from the "World in Which We Live", by Father Rudolph Meyer, S. J. Supper over, there was recreation until eight-thirty, when the retreatants assembled again in the chapel where points were given for the meditation of the following morning. After the points came bene-

diction of the Blessed Sacrament and at ten o'clock all retired for the night.

It may be interesting to know that all the exercises of the retreats were carried out without the assistance of altar boys, the men themselves serving mass and benedic tion and accompanying the priest in the way of the cross. What a privilege the men deemed it to serve at these various exercises was strikingly brought home to the director on one occasion, when going to the room of one of the retreatants he found him on his knees saying his rosary in thanksgiving to God for the favor of being picked out to be the cross-bearer during the devotion of the way of the cross. It was also an instance of great simple faith; this man has been in business for the last thirty years.

The men left Holy Cross for their various businesses at eight o'clock on Monday morning.

NOTES FROM VIGAN.

(*Continued.*)

On February 18, 1915, I went to Santa Maria, Ilocos Sur, where Bishop Hurth was to arrive from the south on the evening of the 19th. In the first place the church is a manifest monument to the zeal and the architectural abilities of the Friars. It stands alone on a lofty hill. The entire circumference of the hill is surrounded by a wall of solid masonry. A splendid flight of some hundred stone steps, twelve or fifteen feet in width, lead up directly to the church, though there is a circular path around the mountain side. The town below, of 1,200 souls, lies hidden amid cocoanut trees, while a short distance away, rolls the blue ocean. The very picturesque position of the church standing as a citadel on the summit of the mountain, is perhaps the fundamental reason why so few attend mass on Sundays, it is too much trouble to climb those stairs.

Although the bishop remained until the evening of the 22nd, it was saddening to see the very few at mass on that Sunday morning. Added to the natural difficulties, there is, I am afraid, an inactivity on the part of the priest. He seems to lead a hermit's life, and

scarcely ever descends from this hermitage on the hill to the people below. Though I have been there several times for the young men and ladies, I felt my presence was not altogether welcome. However, since it was not openly prohibited I went. This year when he asked me to come to hear confessions for the bishop's visit, I went with alacrity. The automobile truck was to have called for me at 1 P. M., on the 18th. It arrived at 2.30 o'clock. Time is generally an unconsidered trifle in the Filipino's estimation. We came to a broad river over which we had to pass in balsas, or rafts. Arrived at the river's edge there were two balsas, one for the truck and one for the passengers. Unfortunately they were not lying side by side, but the front of one was touching the rear of the other. The chauffeur thinking them but one, tried to reach the second, but the two front wheels of the truck ran into the river and we lost two hours under the heat of the sun before the truck was finally placed on the raft.

The following morning I had quite a number of confessions. The day, however, was not a good one for spiritual activity, for the town below was all alive with the excitement of the civil fiesta. The occasion was used for an athletic meet between the intermediate school boys and girls of southern Ilocos Sur. The bishop arrived about 6.30 P. M., and the young men and ladies had prepared an excellent literary reception for him. The young men who took part were former Vigan students; while the young ladies, teachers in the public schools, had been among the most fervent of my Children of Mary, when they studied in the high school at Vigan. They had also drilled several of the school girls to take part in the reception. Occasions such as this show the value of our Sodality here. In nearly every town I find active, zealous, pious young ladies, now teachers in the schools, who remember their sodality days in Vigan, and manifest influence. Occasionally I meet one who has felt the influence of Father Finegan's sodality in Manila, and her zeal and activity are the same. The necessary conclusion is that if we only had a few more Fathers to take up this work in every province here, the evil effects of indifferentism and Protestantism would be reduced to a minimum. Although there were two, in fact, four days, of merry-making in the city below, the number of confirmations for two days was 1676. The bishop is a very hard worker. The first

group of children, mostly babies, he begins to confirm about 9.30 A. M. The doors of the church are closed, and the new arrivals go to the various secretaries to get their confirmation cards. The children are placed in two files in the main aisle, the god-parents holding them in their arms if the little one hasn't yet reached "walking" or "standing" age, and the bishop passes down one file and up the other, giving confirmation. If two or three babies can make such a great noise when being baptized, you can judge what a "Boston Symphony" there is in the church when two or three hundred form the Grand Chorus. The number of those confirmed in Santa Maria surprised me, as I have been a witness, through several years, of the indifference of the people. Even on this Sunday, February 21, there were really few people at mass, and as for the men, they were almost a negligible quantity. Surely, I thought, the faith must have been very deeply, solidly planted in this town, to remain so firm as manifested in the large number of confirmations. Aglipayism can do nothing here, and I was told the Protestant families number three. The parish priest, I am afraid, does not, perhaps cannot, work, and yet Santa Maria had a larger number of confirmations than any other town in Ilocos Sur. The bishop asked the parish priest if there was any explanation for the position of the church, and the father answered that there was a tradition in the town that formerly a chapel had been erected below, but the Blessed Virgin had appeared and indicated that she wanted a church on the hill. Certainly there must have been some powerful reason to induce the Friars to undertake the enormous work of engineering which the church and hill now present, and which the bishop calculates would cost in these days a million dollars.

A somewhat amusing incident occurred on Friday morning. I was sitting in the gallery overlooking the town when my attention was attracted to a group of men below. Even from my lofty perch, I thought I recognized something familiar in the central figure, and taking up the glasses, I saw my "friend" Hanna. My first impulse was to descend and enter the arena, but after all, this would have been the acme of Hanna's happiness, and besides the remark of Bishop Dougherty, applied to these preachers is most true: "If a drunken man comes staggering up to you, and challenges you to a fight, you let him alone, or if an animal comes running toward you, you stand aside to let it pass", and so I steeled

my heart to the temptation, and Hanna lost the acme of his happiness. Fortunately, I could not let the occasion go unnoticed. A short while before, the Catholic paper of Vigan had published an article entitled "Hanna is a bold liar" on account of a most egregious falsehood he had published with regard to our centenary celebration. This article I had republished, together with a notice of our Catholic dormitory and an appeal to support Catholic papers. At the head of the article was written: Ulbod! Ulbod!! Ulbod!!! (Lie! Lie!! Lie!!!) I had brought some of these pamphlets with me, and, calling two little boys who were in the convento, I told them to go down and distribute them among Hanna's audience. I saw, through the glasses, one man refusing to take a copy, supposing, I presume, that it was a Protestant pamphlet, but the little fellow nodded his head toward the convento and then the man took it. The two youngsters returned breathless with excitement, and wanted more. I asked them if they had given one to Hanna and they said *no*, so I gave them another handful with particular instructions not to forget my "friend", and in a few moments I saw one of the little fellows right in the midst of a group and right in front of Hanna. I asked him afterwards if he had given Hanna one. He said, "yes", and that Hanna had taken it, said "Thank you" and had put it in his pocket. I have not yet received any letter of thanks from Hanna. Later on I heard that Hanna answered this pamphlet in his "periodico". He excused himself saying that after all, an editor cannot *see* everything, he can only write what is reported. He added that if the Jesuits wished to have any notices pertaining to themselves printed, they could send them to the office of the "*Dalan to Cappia*" and he would gladly print them!

That I am able to visit these various towns is due to the generosity of Rev. Father Alfonso, our Father Rector. Till about September I had no class, but one of Ours falling sick, I was offered the chair of geometry and, of course, I could not resist the temptation to occupy it. I have three hours a week, while Rev. Father Rector has two hours of history to the same boys. His willingness to change days, and even to substitute an occasional history class for geometry facilitated my absence from Vigan.

On Feb. 26, 1915, I left Vigan once more for Bacarra, in Ilocos Norte, a town seven kilometres east of Laoag. Bacarra has 13,000 inhabitants. The father in charge

boasts that there is no poverty or want in the town, and no great wealth. Each family has its own little plot of land. Religiously it is the best Catholic town of Ilocos Norte. There are no Protestants, and the Aglipayans are very few. This fact is largely due to the personality and the blood-relationship of the parish priest with the people here. When six years ago the Aglipayans were forced to give back the churches, the present pastor here, P. Atanasio Albano, was in Lal-loc, Cogayan. A petition was drawn up by the people of the town, begging the bishop to send Father Atanasio to Bacarra. The petition was signed by 1,000 people. The incumbent Aglipayan priest, still in Bacarra, is a first cousin of Father Atanasio. On the arrival of the latter the mass of the people, a few families excepted, was Aglipayan. To-day Aglipayism is almost extinct. Father Atanasio had 580 baptisms, and his Aglipayan cousin 44, of whom twenty were afterwards brought to the Catholic Church. In the five years elapsing since the last confirmation by the lamented Bishop Carroll, there have been 2,500 baptisms. The population is, however, diminishing because of emigration. In three years several thousands have gone to Cagayan, not having wherewith to live in Bacarra. At the reception given to the bishop on his arrival in Bacarra, I learned some interesting historical facts about the origin of Aglipayism. Praising the present Catholicity of Bacarra, the municipal treasurer deplored the fact that Bacarra had been the center of origin of the schism. "I grieve to say," he declared, "that here in this very convento, in this very hall in which we are now seated, the foundations of Aglipayism were laid. Here their first bishop was consecrated." Inquiring further, during the supper, we learned that in the beginning of the schism the then parish priest, a Father Brillantes, cousin of the present pastor of our Vigan Cathedral, had called the Ilocos Norte priests, twenty four in number, and, bolo (a large knife) in hand, threatened them with death if they did not join the schism. All having consented, the consecration of the first bishop, Brillantes himself, took place. The "imposition of hands" consisted in the twenty-four priests holding their hands over the "heresiarch". Brillantes afterward "consecrated" Aglipay. It is said that Brillantes after his "consecration", passing along the streams where the men were fishing, would order, "Follow me." "Come to the Seminary." He had made the convento the first Aglipayan Seminary. From Ba-

carra alone went forth 400 "oldogs", the contemptuous term given to Aglipayanly ordained "priests".

On the arrival of Bishop Hurth and his secretary, I learned some interesting and at the same time consoling facts of the latest "schismatic" of Ilocos Norte, Father Ver. Having defied the bishop on the first arrival of the latter and having incited the priests to rebellion, he had been suspended by the bishop and removed from office. He had then retired to his town Serrat, or San Miguel, seven kilometres east of Laoag, and had started a little religious sect of his own. The bishop visited Serrat on the 26th to confirm there. Father Ver sent a note to the parish priest on the evening of the 25th, saying he would like to visit the bishop. The bishop consented to see him the following day (26th) at 9.30 A. M. At the hour named Father Ver was present and asked to speak alone to the bishop; but the bishop answered that he preferred to have his secretary present. The poor Father showed every sign of sincere repentance, even to a most copious flow of tears. It was arranged, I believe, that he should make a couple of weeks of spiritual exercises in Vigan, and complying with certain other formalities would be restored to his former standing.

In Bacarra I myself heard confessions for twelve hours. The people of the town were very much edified at the large number of those who received holy communion. On February 28, just as the bishop was going to the church to begin the confirmation, I started for Laoag, where I had called a meeting of the Batac students of the Laoag High School. The bishop had arranged for the restoration of this church, and his acting-secretary, who was then accompanying him, was to remain in Batac until the repairs were concluded. About fifteen young men and ladies, Batac students of the high school, were present, and I urged on them cooperation with the new pastor. They promised to form the "Knights of the Sacred Heart" and the "Children of Mary". I hope to visit Laoag after Easter.

The visit of the bishop to Ilocos Norte should have been most discouraging to him, and I suppose it was. The number of confirmations in all the province did not reach 5,000. Aglipayism certainly has a strong hold still.

Then came the month of March with our Commencement at school only fourteen days off. This meant that I had another little play to prepare and examinations

at which to assist. One should not look for *results* here in the Philippines.

On March 2, I went to Magsingal to visit the Knights of the Sacred Heart. Every month this year I've gone to this town for them. The main object of the formation of the society there was to keep the boys out of the Protestant dormitories when they come next year to Vigan, for first year high school. After the meeting, at which I had insisted much on this point, I asked the president of the society what the seventh grade boys would do? He answered: "Some will live in your dormitory, some in private houses, but all the Sinait boys will go to the Protestant dormitory. "What," I said, "are they all Protestants?" "No," he answered, "Catholic." "How many?" I asked. "Thirteen," he replied. "Why do they intend to go to the Protestant dormitory?" "Oh, because some of their town mates live there!" I made a special trip to Magsingal the next week and had a talk with those boys. I hope to go to their town Easter week, and change their determination.

As soon as schools closed I paid a special visit to Narvacan and Santa Maria, to work up the Catholic dormitory among the "seventh graders." In Narvacan, an amusing incident occurred, which, however, shows the anti-Catholic animus of the Municipal Board. In speaking above of the visit of Bishop Hurth to Navacan, I mentioned the desire of the Presidente to submit to official censorship the little plays that the parish priest had prepared for the bishop's reception, and the refusal of the priest to comply with the demand. I had brought Longlellow's Evangeline slides with me, an inheritance from Father Finegan, and intended to give a stereopticon lecture in the convento to the students of the Intermediate Public School. On arriving at the convento the parish priest told me that according to a new municipal ordinance, I would have to submit the slides to a board of censors, named by the Municipal Council. This ordinance was approved February 24, and forbids all cinematographic exhibitions, all entertainments of any kind, in any house, without previous inspection by this board of censors. The ordinance was, I feel sure, aimed at the padre, for he is the only one that has these little entertainments from time to time to keep alive the enthusiasm in his catechism classes. I accordingly went to the Presidente and told him I wanted to have the stereopticon views in the convento for the intermediate students. He answered that according to the law, the

slides must be examined. I asked him if it were not enough that I am a priest and devoted all my life to the education of youths, and that the lecture was to be given to the students and in the convento. He replied, "the law must be obeyed." Then I asked, "Do you mean to say that next week, when the public schools will have their closing exercises, you will oblige them to submit all their recitations, plays, etc., to your inspection?" He answered, "Yes". "Then", I said, "name the hour of your inspection," and having named that same hour, the slides were soon in the Presidencia. I sat by and watched the proceedings as the chief of police and one of the councilmen examined the slides. The Presidente was the third member of the board, but during the hour's inspection he did not assist even five minutes, and then ordered two policemen to write down the name of each slide in order to put the names (there were about 150 slides) on the permit. In this he was overruled by the other two members. Finally the inspection over, and it having been satisfactorily proved that there was "nothing seditious, nothing tending to disturb the public peace, nothing indecent or obscene, nothing that would tend to corrupt the public morals," the following written permit was granted me:

"The Municipal Government of Narvacan,
Province of Ilocos Sur, P. I.

To whom it my concern:

Rev. John J. Thompkins, S. J., Vigan, Ilocos Sur, is hereby granted permission to present in the Convento, Roman Catholic Church, Narvacan, at 6 o'clock, P. M., March 15, 1915, Cine plates which have been duly reviewed by the undersigned Committee on Censure.

Given in the Municipality of Narvacan, Province of Ilocos Sur, Philippine Islands, this fifteenth day of March, in the year of our Lord One Thousand Nine Hundred and Fifteeen.

Issued by authority of Sec. 3 of the Ordinance No. 33, passed under Municipal Council Resolution.

No. 63, current series.

PEDRO VILORIA BANEZ,
Municipal President.

ROSENDO FERALES, Chief of Police.

PONCIANO VILORIA, Councilor."

I forgot to mention that the Councilman Viloria inspected or "duly reviewed" twenty slides representing American landscapes by looking at them upside down!

I achieved, however, the end of my visit to Narvacan, that is a talk to the boys on the danger of Protestant

dormitories, and repeated the talk in Santa Maria the following day, where, however, I received a rather icy reception from the parish priest.

As the bishop is still in Manila (it is now March 22, 1915), I wrote to him telling him of the Narvacan incident. I hope he will have a talk with the Governor-General about the matter.

On March 19, Rev. José Alfonso was succeeded by Rev. Pedro Bolet as Rector of the Seminary College. Father Alfonso goes to Manila to become Rector of the College St. José, and Master of Novices.

On March 21, we celebrated the grand bazaar, or fair, closing the catechism classes for the year. Hundreds of children and their parents filled the plaza in front of the house where the booths were, and for two hours satisfied their various tastes, interchanging the "asistensias" the children had received during the year, for everything conceivable from the proverbial needle to the anchor. Rice, however, was one of the commodities which was most promptly "bought" up.

About March 25, Father Ver arrived at the bishop's palace, where he made several days of Spiritual Exercises, and on March 31, returned fully reconciled, and full of gratitude to the bishop. He will be parish priest in his own town.

We have now reached Holy Thursday, and I think it is time to bring these "notes" to an end. The bishop has returned from Manila, but as the Governor-General was absent he did not see him about the Narvacan incident, but is taking up the matter by letter. If the results are interesting, I shall write of them later.

I am afraid that you'll think that there has been something mathematical—tangential at least—about this letter. If so, I can only plead my early training, when with dear Father Frisbee, may he rest in peace, at our head,

"We'd glide by grots and leap through lovely lots."

"(When) We'd be off on a right royal ramble."

The dear old hills of Woodstock and its good old walks! I often think I feel their influence still as I pass, almost without fatigue, from one town to another beneath the heats of the tropics, and I often hope that the venerable institution will soon send out other representatives, other "walkers" to expend on the good simple Catholics of the Philippines, all the physical, the intellectual, the spiritual riches they have imbibed under the protection of the Sacred Heart beneath the shadows of old Woodstock.

P. S.—I suppose even to these few "notes", I may add a postscript.

On Good Friday, Bishop Hurth showed me the copy of a telegram sent from the Executive Secretary of Manila to the Governor here to investigate the conduct of the Presidente of Narvacan. As on his return from Manila the bishop had written a longer account, protesting all the misdeeds of said Presidente and sent the documents published by the municipio of Narvacan, I expect to hear of another telegram to the Governor to examine further. The object of my visit to the bishop was interesting, and is the occasion of this postscript. After the mass of the Presanctified this morning, when I returned to the seminary, I looked out on the plaza between the seminary and the cathedral; it was full of people, for on Thursday and Friday of Holy Week it became the great market place, and thousands from all the surrounding towns who come to assist at the Holy Week services in the cathedral, enjoy themselves afterwards, or between services, in the plaza. Scarcely had I glanced out the window when Hanna's assistant, McCullom and two Filipinos, took up their position in the plaza and began to *preach* a tirade against Catholicity. I sallied forth to tell the bishop, but on my way met the Chief of Police. I told him the ministers were preaching and asked him if they had permission. He said he didn't know. "Then", I answered, "let us go and ask them, as it is forbidden by law to preach in the plaza." For five minutes I urged him to go, but fear of the American minister held him back. Finally, I said, "Come on, I will go with you." He followed reluctantly. When we neared the place where the minister was preaching, the Chief said to me, "Where are you going? It isn't necessary for you to come." In compassion I halted and let him go on. He met two policemen and stopped about five minutes talking earnestly with them, then took a "right-about face" and started back to the point he had come from. I waited a few minutes to see what the police were going to do; but they did nothing. I walked over to them and said: "Has that man permission to preach?" They answered: "We don't know". "Then", I said, "why don't you ask him, the Chief told you to do so." They said, "Yes," but did nothing. After a few minutes, I urged them again. They finally started for the place where the American was preaching, a few paces away. They drew near him, stood close beside him at his back, waited about two minutes, and then walked back to the

place they had started from, without saying a word to him. I went after them again, and asked: "Why didn't you speak to him." They said, "We did," I replied, "No you did not, I was watching you all the time." Then they held another discussion, and one of them started off post-haste to the Presidente; meanwhile, the preaching continued. I told the bishop and he said: "Find out from the Presidente if that man has permission to preach." While I was going to the Presidente's house, the bishop prepared to go to the Governor's house, as the Chief of Police had told me the Governor had given orders that the police should not interfere. I found the Presidente and he said positively he had given no permission to preach, and that he would write at once to the Chief of Police to prevent further preaching. Meanwhile, the bishop had called on the Governor. The latter expressed much indignation that the minister was preaching, called a policeman, and said he would write to Hanna at once (although the preacher happened to be Hanna's companion, Hanna was in Bagino) forbidding any more preaching. The bishop returned contented with the result of his visit.

At 5 o'clock in the afternoon I was surprised to see the wife of the minister and a number of Filipino girls, occupying the same position as the men in the morning and preaching too. Seeing the women, I left the house to inform the bishop, but he was assisting at Tenebræ. I met a policeman and asked him, confiding in the Governor's statement, to stop the preaching. He refused, stating that the Governor had sent the police instructions at 12 o'clock not to interfere with the preachers. I spoke to three other policemen and received the same answer, all refused to move a step. At 11 o'clock the Governor promised the bishop not to permit the preaching; at 12 o'clock he gives instructions to the police not to disturb the preachers! From all this you can judge where we stand. In Bagino, from where I am writing now, I met Father Lynch, the Superior of the Redemptorists, and when I narrated the Vigan incident to him he said: "The secret of it all is that all the ministers here are Masons, and have the support of the Government." Masons or not, they certainly seem to have government protection. Someone here told me that he heard that the Governor-General is disposed to remove our Ilocos Sur Governor, as soon as he has sufficient ground. Added to one or two

other little incidents which have happened in Ilocos, Good Friday's incident ought to cap the climax; for besides deceiving our bishop, the Governor invaded the rights of the Presidente, in assuming to give permission to the ministers and to instruct the police who are under the Presidente's authority.

JOHN J. THOMPKINS, S. J.

ST. IGNATIUS AND THE PROJECTED CRUSADE OF 1518.

(BY REV. GEORGE C. HUNGERFORD POLLEN, S. J.)

In the years preceding 1518, Leo X made great efforts to bring about a general peace in Europe, in order to set on foot a war against the Turks. He at last succeeded in gaining the cessation of hostilities between all the great powers, Germany, Spain, France and England; and at the same time he obtained promises of assistance in the crusade. Both the peace and the promises were delusive, but at the moment Leo was sufficiently sanguine to proclaim five years' truce throughout all Christian lands, and to send, at the same time, legates to every country to preach the crusade. The collapse of the project resulted from the failure of most of the legates, one of whom, Campeggio, was not even allowed to land in England. Only in one country was the legate immediately successful. Aegidius Canisio, Cardinal of Viterbo, was sent to Spain, where he "preached the cross to the vast multitudes . . . and the King of Spain . . . declared his readiness to agree to the five years' truce."*

As this date, 1518, was three years previous to the siege of Pampeluna, it will be of interest to ask if St. Ignatius could have come into connection with the movement; to examine how far it is probable that the officer of Spain may have promised to become a soldier of the Pope before he felt himself called to form the Company of Jesus.

The "Testament of S. Ignatius," drawn up by F. Lud. Gonsalvez from the words of Our Holy Father, begins with the following sentence: "Until his twenty-sixth year he was given up to the vanities of the world, de-

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* Pastor. History of Popes. English. Trans. Vol. VII, c. V, p. 238.

He refers to *Manosc. Torrig. XXIII, 13, Sanuto XXV, Acta Consist. in Kalkoff. Forschungen 126. Epist. Sadoleti et seq. &c.*

lighting chiefly in feats of arms, and engrossed with an inordinate desire of acquiring renown."[1] Most authorities agree that this change in his twenty-sixth year (1516–7) does not refer to his being wounded at Pampeluna, since that occurred in his thirtieth year (1521), but rather to his beginning to take more serious views of life and its responsibilities; and that he then commenced to aim at more noble and generous deeds, instead of being a mere courtier or "society man." It would, therefore, in the absence of all other evidence, appear that in the year 1518 he would have been strongly attracted by such an appeal as that of the Cardinal of Viterbo. It also seems probable that such a public matter would come to the knowledge of a young and ardent officer, who was eager for opportunities of doing great things in war; while the truce of five years, if it had been observed, would have cut off all chance of distinction at home.

What may just possibly have proved to be an impediment, is the fact that Ignatius was already a cleric in the year 1515, for he used his status as cleric in plea to debar an action at law.[2] But the same impediment would have prevented him from following the career of arms at all, and it is only reasonable to suppose that a general dispensation, allowing him to adopt the military profession, would, a fortiori, have permitted him to join a crusade.[3]

The mere fact that S. Ignatius never actually started on the expedition does not affect our question at all, since the whole project fell to the ground by the end of the year 1518, because the people, and even the clergy, refused to provide the necessary funds. [It is a curious coincidence that St. Ignatius was wounded at Pampeluna (1521) in the very middle of the period which would have been a "Truce of God," if the Pope's proclamation had been observed (1518–1523).]

In the meditation, "De Regno Christi," St. Ignatius evidently had in his mind the general idea of a crusade, and several commentators have conjectured as to the

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(1) "Testament of St. Ignatius," English Trans. (Rix, 1900) c. I, p. 41.

(2) Monumenta Historica S. J., Monumenta Ignatiana, Scripta de S. Ignatio (1904), pp. 580–597.

(3) It would be interesting to know if he obtained this dispensation in or about his *Twenty-sixth year*, when he seriously took up the life of a soldier.

historic foundation on which he may have built. There is, of course, no necessity to see more than an ideal drawn from the great crusades of the previous centuries; but, if the Saint himself came into contact with a crusade, even though it was only one in project, the meditation should obtain a new reality in our eyes.

Another point of St. Ignatius' conduct may also receive new light from its possible connection with the idea of a crusade. It is the journey to Jerusalem which he undertook in the beginning of his conversion. There is, indeed, *sufficient* motive to be found for this in his ardent desire to undertake some difficult and painful task in imitation of the saints. But it is remarkable that in the "Testament," which he dictated to Father Lud. Gonsalvez, the only two saints whom he actually mentions by name for imitation are St. Dominic and St. Francis, neither of whom went to Jerusalem.

Again, the manner in which he first introduces the project of his pilgrimage is worthy of note. When Ignatius describes his placing before himself the imitation of the saints and the practice of penance, he enumerates pairs of alternatives: "'What if I did this which Blessed Francis did? What if I copied St. Dominic in this'? . . . and thus he imagined many things, setting himself hard and difficult tasks." *Testament, p. 47.*

"St. Dominic did this, therefore I also will do it: this was done by Blessed Francis, then I too will do it."

"Eating of herbs only, and other severities practised by holy men." *p. 48.*

But there is no sign of selection with regard to the pilgrimage. It is not a question of *either* pilgrimage *or* some other good work, nor of a pilgrimage to Jerusalem *or* to some other holy place. From the first it is only a question as to what mortifications he should practise on the way to Jerusalem. There is no doubt or hesitation as to where he is going:

"When he contemplated his departure for Jerusalem." *Testament, p. 48, 49.*

"And there was one above all others which he desired, namely: to set forth for Jerusalem, as soon as he was well enough, with as many fastings and scourgings as the desire of penance . . . might indicate." But when he looks to other actions they are to be deliberated upon and selected, this one only being, as it were, a foregone conclusion. "While he was revolving in his mind what he had best do when he came back from Jerusalem." *Testament, p. 51.*

Very few biographers of St. Ignatius have given us details of his life before Pampeluna. Father Lud. Gonsalvez owns that Our Holy Father: "Began relating his whole life to me, even the somewhat uncontrolled freedom of his youth, distinctly and with clearness, with all circumstances relating thereto . . . " (*Testament Introduction, p. 32.*) Yet even he only gives the one sentence already quoted above before mentioning the defence of Pampeluna. Is it possible that the abrupt introduction of the journey to Jerusalem may be connected with some of those previous events which Father Gonsalvez has omitted? It might be objected that we cannot be justified in ascribing motives to the holy Pilgrim when he is entirely silent with regard to his reasons. But surely he must have had *some* motive, though none is expressly stated. The same silence as to motives is found in reference to the second journey, projected by all the members of the infant Society during their first year after leaving Paris. "Meanwhile they had settled and fixed what they were to do with themselves, namely: that they should go first to Venice, thence to Jerusalem, in order to spend their whole life in helping souls. If they were forbidden to remain in Jerusalem, they were to return to Rome." *Testament, p. 170.*

Yet we know from other sources that they had a very definite reason for this journey, namely: to imitate as closely as possible the lives and surroundings of Christ and His Apostles.

Since, then, this motive is not indicated in the "Testament," we may, perhaps, lawfully conjecture that the Saint's impulse for his first journey may have been that by joining, (or by refusing to join,) the crusade, he had already made the thought of an eastern journey familiar to his mind, only that instead of going in force and to rescue the bodies of Christians from slavery, he now undertook the pilgrimage in a spirit of penance, and "in order to help souls." *Testament, p. 111.*

The same crusade projected in 1518, was preached in Germany by Cardinal Cajetan. The Emperor, Maximilian, was eager to join, and he was specially invited by the Pope to take his natural position as the leader and Commander-in-Chief. In the common political opinion of those days, he was recognized as in some way the Overlord of all civilized kingdoms. England and France both recognized their connection with the imperial system, since on Maximilian's death, both Henry

VIII and Francis I came forward as candidates and canvassed for votes. But, as with the election of Popes, this canvassing and even intriguing before a conclave, did not prevent Christians from believing that the authority itself came from God. And, again, as with the Popes, it was always recognized as a possibility that an election might be influenced directly by God, so that one particular candidate might be chosen by *acclamation*, i. e. that all the electors should be suddenly inspired in favor of that person and thus remove the need of a formal scrutiny. Such a possibility may have been in the mind of St. Ignatius when he speaks of "regem quemdam humanum, ab ipso Deo Dño. nostro electum." Especially would this be true after the Pope's invitation and appointment. The Emperor Maximilian was, according to Janssen, (Hist. of the German People), exceptionally popular, chiefly because of his being, like our late King Edward VII, so thoroughly a man of his own nation and time, taking a keen interest in all the sports of a country gentleman, interesting himself personally in the material welfare of his retainers, but above all by showing himself ready, when on a campaign, *to share in the hardships*, and *to accommodate himself to the food and surroundings of the common soldier*. ("Debet contentus esse cibo quo ego, itemque potu et vestitu, &c. Similiter debet laborare, ut ego, interdiu, et vigilare noctu, &c." De Regno Xti. Pt. I, 2nd point.)

The failure of the crusade in Germany was not so immediate as in England. Maximilian called a great council of the leading princes and sovereigns, who all promised assistance and support. It was only when the Emperor really came to the place of general meeting that he found how little reliance could be placed on these promises. From all sides came excuses and withdrawals. "They began all at once to make excuses." (Luke XIV, 18.) And it is notable that those who most conspicuously failed of their word on this occasion were the House of Hohenzollern, and other princes who soon afterwards became the leaders of the Protestant movement.

This seems to be the reason that St. Ignatius, in his third point, does not enlarge on the generosity and enthusiasm with which a good subject and a valiant knight would come forward to follow his king, although this would appear to be wanting in order to make the true parallel to the corresponding point in the second part. It looks, on the contrary, as if the Saint had almost been

carried away from his calm reasoning by his indignation at those recreant knights who refused to accept the call. ("Tertium considerare quid debeant respondere boni subditi regi tam *liberali* ac tam *humano;* et per consequens, si quis non acceptaret petitionem talis regis, quantopere dignus esset qui vituperaretur ab universo mundo, et perversus haberetur eques." De Regno, Pt. I, 3rd pt. Whereas, the corresponding point of the second part only refers to the first clause of this: "Secundum, considerare quod omnes, qui habuerint judicium et rationem, offerent se totos ad labores.")

In comparing the first with the second part of the De Regno we are tempted, as we said above, to think that St. Ignatius was going outside of his line of reasoning, when he breaks out into indignation against those who refuse to follow the earthly king. But when we come to the third point of Part II we see that he does make use of this. The idea of making restitution or reparation for injury is a natural desire. If we ourselves have inflicted the injury, the restitution forms part of our repentance and goes by the name of satisfaction. But even when we do not blame ourselves for the infliction of a wrong, our natural sense of justice demands a counterbalancing good to the injured party. This is the feeling appealed to by writers of fiction in giving a "satisfactory" end to a novel or tale, "Poetic Justice," and which many writers of to-day purposely leave unsatisfied in order to be striking and original. This feeling is made use of by God for the highest ends. It is one of the leading motions put forward by our Lord in revealing the devotion to His Sacred Heart, the making reparation for the neglect and insults offered to Him in the Blessed Sacrament. It is therefore to be expected that such a master of the spiritual life as St. Ignatius, who aimed at making the best use of all things as means to the one end, it is to be expected that he would, where possible, appeal to this feeling also, and from our indignation over the unworthy treatment accorded to the earthly king, draw us to a greater generosity so as to restore the balance as far as in us lies. As they refused out of worldly attachment, we will cast off the things of this world for Him, as they treated Him with contempt and humbled Him by their neglect, so we embrace contempt and neglect, in order thereby to honor our "Regem æternum ac Dominum Universalem."

GEORGE C. HUNGERFORD ROLLEN, S. J.

OBEAH AND DUPPYISM IN JAMAICA.

(Continued.)

In the matter of removing an Obeah there is a peculiar, curious and amusing practice of the cult, called "Obeah Pulling." There are two kinds of obeah pulling, pulling it out of the skin and pulling it out of the ground. In some malignant cases of obi, cures cannot be obtained unless it is taken out of both the ground and the skin. If you remember, I said, that one of the curious beliefs of obi is that the obi charm had the power of transferring itself from the yard where it was buried into the body of the person to be obeahed. According to this practice it seems to have the power of bilocating itself.

In obeah pulling the obi man must be a sleight-of-hand man, a prestidigitator. Obeah pulling amounts to this; a person is sick, he has severe pains in his body. He goes to see an obi man who tells him that he is full of obeah, and if he will give him a guinea he will pull it out, but it is going to a tough job. The person consents to give the money. The obeah man impresses upon his patient that his sickness is very severe and he promises to come to his house the following night at one o'clock. He tells him that he must get a gallon of rum (an indispensable article in obi-curing), a white cock, etc. At the appointed time the obi man comes and brings with him some lime juice, ashes, two calabash cups and a white basin. Carefully examining the sick man, he decides that he has a malignant case of obeah. Enveloping the proceedings as much as he can, with an atmosphere of mystery, he puts the ashes into the white basin; sacrifices the white cock and with many weird passes he sprinkles the cock's blood on the body of the sick man. Then he will say what the man has in his body, and what he is going to take out, for example, a bat's wing, a bit of glass, a foot of a galliwasp, etc. All of a sudden, before you expect it, he has, by a dexterous movement, lighted his calabash cups, clasped them on the body of the sick man, drawn them off, and with a significant grin he pours into the basin the identical things he said were in the sick man's body. He then pours the lime juice on the things in the basin. The lime juice and ashes are supposed to kill the obeah. These things had been stowed away in the calabash cups, or in the sleeves of the obi man, or some-

where about his person where he could have them in readiness to slip into his hands and drop them into the basin.

Another method of pulling obeah out of the skin is this: The obeah puller finds out by means of his amber where the obeah is located, cuts the place with a knife or razor and then sucks out the obeah and treats it as before mentioned.

The method of pulling the obeah out of the ground is somewhat after this fashion; the obi man either has previously buried the things that he is going to pull out of the ground, or he has them somewhere about his person. By means of his amber he locates where the obeah is buried, then muttering mysterious words over the spot, he marks it off in a mysterious way, pours water with ashes on the place, then with some cotton leaves in his hand he digs up the ground, and under cover of the leaves he produces one by one the parts of the obeah, which are then treated as above with lime juice and ashes.

Cases of obeahs come up continually in the Jamaican criminal courts. The frequency of these cases depends uopn the zeal and activity of the police inspector of a parish and the policemen under him. From time immemorial, laws have been enacted against the practice of obeah and especially against obi men. A very severe law was enacted against it a year or so before I left Jamaica. Sometimes accounts of the trials of obeah cases in the courts were published in the papers. I have clippings from the papers of some of these cases. In order to illustrate what I have been saying I will insert here a few of these court cases. With regard to the cases that appear in the court, very often it is some adventurer in obeah or some novice that has been trapped. The real genuine obi man is not often trapped, he is too cunning for that. At least this is my opinion.

"William Henry of Trinityville was charged in the resident magistrate's court at Morant Bay before Mr. Leonard Gray with practising obeah. Ursulina Robinson stated that in September last she went to the house of the accused to ask Mary Grant, his house-keeper, to comb her hair. On the same evening Grant came to her house and told her that Henry said that he saw two ghosts on her while Grant was combing her hair. Witness went to Henry who said to her: 'There are two ghosts on you, I will take them off for eight shillings.' He told her to buy a penny, half-penny black cloth, a penny, half-penny thread, a penny, half-penny worth of

rum, a penny, half-penny worth of buttons, a gill of rice, and three pence worth of frankincense and myrrh, promising that he would come to her house on Saturday. He came and when she told him that she had not got all the things, he gave her a black cloth belt and told her to wear it round her waist at night. Then cutting two butternut branches he planted them outside her house. He next drew with chalk three figures of men outside her door and told her that she must pay him eight shillings. Witness said that she had only three six-pennies. The accused then taking a saucer from the table, informed her that she had to pay him by putting into it six pence each time he told her, until the amount was paid. He put some liquid into a vial and gave it to her, with the instructions to wash her face with it. When the six-penny pieces had been given, accused told her that he would take any other form of payment. She gave him six pence worth of cocoas. He gave her animal refuse and duck ant's nests and told her to burn them, assuring her that after she had done so the ghosts would leave her. He then left the place, saying he would return for the four shillings in due time. He came back on the third instant. She told him that she had not got the money, whereupon he declared that unless she paid the money by Saturday he would make the ghosts return. She got frightened and reported the matter to Corporal Frazer. The accused was found guilty and sentenced to twelve months' imprisonment, with hard labor, and was given twelve lashes."

Here is a case of an obi man undertaking to force an undesirable lodger to leave a man's house: "An old obi man heard a respectable negro proprietor say that he wished he could make a lodger leave his house, as he was a nuisance. The obi man offered to manage it at a price. The proprietor must get two white fowls, a white shirt, a pint of rum, some black thread, a bundle of wood, two nails and a hammer. It was then arranged that they meet at the proprietor's house. The proprietor pretending to agree, went and told the police. At the appointed time he concealed two policemen in some coffee bushes where they could see all that went on. After some weird incantations, the obi man drove one nail into the front door and another into the back door of the house, tying the black thread from nail to nail. He then produced a flask filled with a mixture of oil, rum and fowl's blood and lubricated the string, at the same time monotonously chanting. The remnants of the liquid he threw into fire. The next part of the

ceremony was to kill the two white fowls and sprinkle their blood upon the floor. The obi man then demanded seventeen shillings and three bangles, remarking at the same time: 'I gib dat fellow one day fe clear out, if him don't go, I catch him shadow and him go de fe tru.' The detectives then stepped in and arrested him."

A. J. EMERICK, S. J.

JAMAICA MIALISM.*

To attempt to describe Jamaica Mialism, a superstition imported from Africa, is like trying to describe the intricacies of the most cunningly devised Chinese puzzle. Mialism is so mixed up with Obeahism, Duppyism and other cults of African warp, together with whatever in Protestantism or Catholic ritual that may appeal to the bizarre African imagination, that it is hard to tell which is which and what is what. But for all that it is a most interesting study for the student of folk-lore. The interest becomes greater when we find this pagan wolf frisking about in the Christian pasture, among the true sheep.

"Whenever God erects a house of prayer
The devil always builds a chapel there;
And 'twill be found upon examination,
That the latter has the larger congregation."

What I have been saying may be illustrated from some references to the story of Mialism in Jamaica.

According to Mr. H. De Lisser, in his "Twentieth Century Jamaica": "The West African natives and particularly those from the Gold Coast (from which the larger number of Jamaica slaves were brought), believe in a number of gods of different classes and unequal power. All these gods have their priests and priestesses, but there is one particularly malignant spirit, which on the Gold Coast has no priesthood. He is called Sasabonsum, and any individual may put himself in communication with him. Sasabonsum's favorite residence is the ceiba, the giant silk-cotton tree. He is resorted to

* In preparing this letter on Jamaica Mialism, I wish to state that I was unable to find even the word in any dictionary, encyclopedia or other book of reference in our library. I have no book on Africa or means of tracing the African superstitions existing in Jamaica back to their original habitat, except from scanty references I picked up from the few books at my disposal treating on Jamaica. I have seen the word mial in these books spelt *mial* and *myal*.

in the dead of night, his votary going to the spot where he is supposed to live, and, collecting there a little earth, or a few twigs, or a stone, he prays the god that his power may enter this receptacle. If he believes that his prayer has been heard he returns home with his shuman, as the thing is now named, and henceforth, he has a power which is formidable for injurious purposes, to which he offers sacrifice, and to worship of which he dedicates a special day in the week. By the aid of this shuman he can bewitch a man to death. He can also sell charms that will cause death or bodily injury. His charms may also be put to other and less pernicious uses. Thus a shuman charm in the shape of a bundle of twigs, if hung up where it can be seen, is very efficacious for keeping thieves away from a house or provision-ground. Anyone may go out and get a shuman if he likes, but few there are who dare to do so, through fear of Sasabonsum, the witches' god, and public opinion which looks down upon a man with a shuman. The legitimate priests whose office it is to approach the gods also sell charms both for good and injurious purposes, but their main functions are to propitiate the gods and unbewitch the people. They were called upon to undo the injury caused by the wizard and his shuman. Both witches and wizards, priests and priestesses were brought to Jamaica in the days of the slave trade, and the slaves recognized the distinction between the former and the latter. Even the masters saw that the two classes were not identical and so they called the latter 'mial men' and 'mial women' ".

It would appear from this account that the priest and wizard, the mial man and the obi man by a gradual process of evolution became the obi man of to-day. Mr. De Lisser, after his introduction, as an illustration of obeahism in Jamaica, gives a graphic account of a demented woman, by the name of Susanna, who was supposedly suffering from ghosts or duppies put upon her by obeah. Two men, whom he calls obeah men, were hired to remove the obeah from her. The first failed to cure her, then another who had the reputation of being one of the most powerful and notorious obi men in Kingston was secured to unbewitch the woman, for the sum of twenty dollars. The obeah-working of the first man in the case was of a kind that I have explained in another letter; but the second was quite different and out-obied anything I have said. The author's own account of it I will introduce here, because it will be an evidence to those interested in knowing to what extent obeah was practised even in

Kingston, the metropolis of the West Indies as late as 1897 when the event took place and of which the author said he was an eye-witness. It may also serve as an argumentum ad hominem for those who may be inclined to ridicule the idea of obeahism, and pooh-pooh the idea of its existence in Jamaica, as also for those who know a lot about Jamaica but who never have noticed the presence of this particular devil in this paradise, the Pearl of the West Indies. If this case, certainly a most flagrant and surely punishable case of obeah, took place right under the noses of a most efficient police force, in the city of Kingston, what could we not expect in the mountains and tropical jungles, the scene of my labors for ten years?

"I went into the yard," the author says, "to see how the sick woman was getting on, being curious (I must confess) to know what more was to be done with Susanna. Under a guinep tree that grew close to the latter's room, I noticed a small white kid so tightly tied that it was crying piteously. 'Poor little thing,' I said sympathetically, 'why don't you slacken the rope?' 'Don't sorry for him, massa' said a person nearby, 'him is little brute.' I began to suspect that the kid was being reserved for some particular purpose. It was thus I got the hint that something mysterious was to take place on that same night, and I took care to be where I could see what was to be done. The new obi man was a very different sort of person from the one who had failed to cure Susanna. He went about his business in a grave, quiet, methodical manner, as though impressed with the importance of it. At about half-past eleven he appeared, and, with some bundles of wood, which had been laid at the foot of the tree to which the white kid was tied, he kindled a great fire; round this fire he drew a circle and in the circle he placed a box. Susanna, robed in white, was led from her room to this box and upon it he gently sat her. Her head was tied with a bit of white lawn, she wore white shoes. and she seemed to understand quite well that this was a ceremony for exorcising the ghost which she had been told was haunting her. Quietly she sat while the obi man, waving his hands and chanting, began his horrid work. A number of persons stood around. The fire, fed constantly with fuel, blazed up with a fierce crackling sound, and the sparks flew upwards in showers among the leaves and the branches of the tree. Still the obi man waved his hand and swayed his body, chanting the while, and all

the while the woman sat silently, quietly on her lonely seat, gazing straight in front of her, and the terror-stricken spectators looked on with fear-filled eyes. Midnight came, the great bell of the parish church telling forth the hour distinctly upon the silent night. Before the last stroke had died away the obi man had leaped upon the kid, severed the rope that tied it to a tree and, lifting it up by the head, had plunged a sharp knife into its upturned throat. The poor brute cried out once as it felt the cruel stab, a sharp half-smothered bleat; but it was dead a second after, and the blood spurting from the ugly wound was falling over Susanna's head and body. White and red, her dress stood out in the bright glare of the fire; her face was drawn, her eyes stared wildly as though striving to see something that lay beyond in the darkness. Concealed behind the fence I could see everything clearly without being seen. It was easy to perceive that the spectators were horribly frightened. This was something new to them: a sacrifice such as the majority, at any rate, had never assisted at before in their lives. Drawing some of the wood away, the obi man thinned the fire until it became a narrow bar of glowing embers. When the flames died down pitch darkness descended on the scene, save only where Susanna and the obi man were standing. The two figures stood out faintly; the woman was placed in front of what was left of the fire and again she was sprinkled with blood. Then at a word from the obi man, Susanna gathered up her skirts and leaped lightly over the glowing bar; leaped once, twice and yet again and then passed out of the circle. The man wiped the perspiration from his brow. His work was accomplished."

But whatever may have been its origin, Mialism, properly so called in Jamaica, is a species of Spiritualism, mixed with a peculiar form of Animism. Mialism with its mial men and mial women, has been just as prevalent in Jamaica as Obeahism with its obi men and obi women. At present you do not often hear the words, "Mialism and mial people", but they are still there in large forces, masquerading under other names.

The mysterious operations of Mialism consist in communication with spirits or deaths ("dets" as the Jamaicans term it.) The persons who are favored with communications with spirits are called "mial" people. They are said to be "fo-eyed", that is four-eyed, by which is meant that they can see spirits and converse with them. Both sexes make pretention to this power; hence

you have mial men and mial women. They are believed to be able to kill or injure anyone by aid of spirits. A mial man and an obi man are equally dreaded. The mial man harms by depriving persons of their shadows, or setting deaths upon them. It is believed that after a person's shadow is taken he is never healthy and if it be not caught, he must pine away until he dies. It is said that the word for shadow in the language of some African tribes is the word for soul. Obi men and mial people sometimes carry about little coffins to catch and keep shadows, which shadows they are supposed to nail to the cotton tree. This cotton tree in the days of slavery, like the oak in the days of Druidism, was worshipped and sacrifices offered at its roots. This tree was held in veneration and it was hard to get negroes to cut it down because they were afraid that if they did so the deaths which took up their abode at its roots would injure them. There are many interesting superstitions connected with the cotton trees, one curious belief about them was that they had the power of transporting themselves at night to hold conferences together.

It is not to be wondered at that the cotton tree should figure in the superstitions of these poor people, so prone to Animism. This magnificent work of God's creation would naturally inspire them with the feeling of its being a God. These gigantic trees are truly grand, they rise in majesty above the world of vegetation and woodland around them like Himalayas of wood and foliage. With titantic grip, with their great ribbed buttressed roots they grasp the solid earth. One of these trees has been immortalized in Tom Cringle's Log, one of the most readable sea novels ever written. This particular tree is on the road between Kingston and Spanishtown and is called "Tom Cringle's Tree." The author of Tom Cringle's Log lived in Jamaica from about 1810 to 1822, a hundred years ago. He said of this tree then: "I have measured other cotton trees whose gigantic shadows at noon were upward of 150 feet in diameter and their trunks, one in particular that overhangs the Spanishtown road, twenty feet through of solid timber, that is, not including the tremendous spars that shoot out like buttresses and in strong twisted roots that strike deep into the earth and serve for stays, as it were, to the tree in all directions." Its branches are usually alive with a variety of beautiful lizards and birds of the gayest plumage, feeding on the veritable insect kingdom that swarms over it. From it often trails a maze of withes

from fifty to sixty feet long, looking like so many wooden ropes as perfect in formation as manila ropes. They are certainly one of the most interesting sights in this land of wonders.

In connection with shadow taking is shadow catching, that is, the restoring of the shadow to the person who had been deprived of it. The performance is rather strange. Shadow-catching is invariably done in the night. The person suspected of having lost his shadow is taken to the cotton tree, where his shadow is, as the Jamaica people say, "pell bound," that is spell bound, or to which it was nailed. The mial men and mial women are accompanied by a large concourse of people. The victim is dressed all in white, with a white handkerchief about his head. Eggs and fowls are taken, together with cooked food, to the cotton tree. The mial men and mial women parade up and down before the cotton tree with white cloths over their shoulders, singing and dancing, and all the people joining in the chorus. The cotton tree is pelted with eggs, and the necks of fowls are wrung off and their bodies are cast at it. This is done to propitiate the deaths or duppies that had their shadows enthralled at the tree. The singing and dancing proceed more vigorously as the shadow begins to make signs of leaving the tree. A white basin of water to receive it is held up. After they have sung and danced to their heart's content, they suddenly catch up the person and run home with him, affirming that his shadow is caught and covered up in the basin. When the patient has reached his home, a wet cloth is applied to his head and his shadow is said to be restored to him.

Mialism, like Protestantism in its origin, resembles it also in having traits or features the equivalents of which we find under different names in the various Protestant sects, such as "getting religion," "getting converted," "getting the spirit," "hitting the trail," or, as Martin Luther puts it, "justification by faith or feeling." These are always accompanied by a certain amount of excitement, the more excitement, the harder you hit the trail, the more perfect the justification. The African mialists have a very decided way of "hitting the trial." Very often the hitting of the trail resolves itself into a procession or pilgrimage. Periodically, like the Jamaica earthquake, there is an unusually hard shock or volcanic outbreak of this kind of "hitting the trail." On account of the striking manifestation of peculiar African characteristics in one of these mialistic processions and the light they throw on the subject of my sketch, I shall

introduce here an account of one of these processions or pilgrimages which I find in a booklet on Jamaica superstitions, by a native Jamaican, the Rev. T. Banbury, published in Kingston, Jamaica, in the year 1895.

"It (the procession) took its rise at Newman Hall estate in St. James and went through that parish, Westmoreland and Hanover, increasing as it went until it consisted of hundreds of deluded fanatics. They went by the name of 'Mial people'; they were also called 'angel men.' They declared that the world was to come to an end; Christ was coming, and God had sent them to pull all the obeahs, and catch all the shadows that were spell-bound at the cotton trees. In preparation for these events they affected to be very strict in their conduct. They would neither drink nor smoke. Persons who were known to be notorious for their bad lives were excluded from their society. They went from place to place pulling out obeahs and catching shadows and uttered fearful threats against sinners. About the time mentioned (1842 or '46) there was a very extraordinary comet, which continued in the heavens for several weeks. It was in the west, and the shape of it was like a "salt fish" (a cod fish split in two, with the head cut off), the head square and the body tapering off to a point. It was remarkably brilliant. These people made reference to it in their songs and pointed to it as an illustration of their divine mission, and the people were not a little alarmed at its appearance. The song in reference to the said star was:

Token show da night, oh!
Token show da night, oh!
  Da fe you day da hehine, oh!
Sinna o, no mine, oh!
Sinna o, no mine, oh!
  Da fe you day da hehine, oh!
Sinna sa', dem won't believe, oh!
Da fe dem day da behine, on!

They did not hesitate to take God's name in vain in their songs and declarations such as:

Lord have mercy, oh!
  Christ have mercy, oh!
Obeah pain hot, oh!
  Lord, we come fe pull he, oh!
A no we come fe pull he, oh!
  You fada want you, oh!
Boy, you fada want you, oh!

This last was sung on a shadow catching occasion. Many songs were used when taking up obeahs, which they did openly in the day time, in the presence of a large concourse of people who flocked from all parts to see it. The overseers and bookkeepers on the sugar estates all were present. There were present an attorney and a proprietor. An Englishman and member of the House of Assembly, who took them in on his estate, gave them room and encouraged them in every way. They publicly dug out of his yard a lot of obeahs for him.

Another of the obeah pulling songs was:

Dandy obeah da ya, oh!
Me wi 'pull he, oh!
Any way him run, oh!
Me wi 'pull he oh, etc.

Another ran as follows:

Amba do know me, oh!
My amba do know me, oh!
Amba do know me, oh, etc.*

The amber was a talisman by which they pretend to divine. Both mial men and obeah men use it. Anything through which they look at the obeah, either in the ground or skin is called an amber, the name not being strictly confined to the substance properly so called.

Four shillings was the price for pulling an obeah and six shillings for catching a shadow, and they did make money. They accompanied their operations with violent singing and dancing. They worked themselves into violent animal excitement and fanaticism, jumping about, yelling like so many demoniacs. It was frightful to hear them. Sometimes one would bolt out of the ring and run into the bush and then the others would go after him, declaring that the spirits had taken him away. They had vials filled with the juice of bad-smelling

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* For those who may not understand the Jamaica patois of the songs I will give a more intelligible wording:

The night shows a token, oh,
The night shows a token, oh,
For you it is the last day, oh,
The sinner, oh, doesn't mind, oh,
The sinner doesn't mind, oh,
But for you it is the judgment day!

Lord have mercy, oh,
Christ have mercy, oh,
Oh the pain of obeah is hot!
Lord we come to pull it out.
Ah, it was not we who put it on, oh!

A spirit is upon him, oh,
And we come to pull him off, oh.
Your Father wants you, oh,
Your Father wants you, oh,
Child your Father wants you, oh,
Child your mother wants you, oh!

Dandy obeah is here, oh
I will pull him out, oh
I will pull him out, oh
Any way he may run, oh †
I will pull him out, oh.

† Here is an allusion to the belief that an obeah can run away from the obeah puller.

bushes, which they called, 'their weed.' It was said that it had the effect of causing those upon whom it was sprinkled to become mial people. Not a little injury was done to the churches by this mial procession. A number of young people, especially females, were drawn away. They followed them all about and fell into immorality with the men, notwithstanding the affected piety of the latter. They went into the churches on Sundays and interrupted divine services by pulling out persons whom they suspected to be dealing in obeah, or who were so reported to them. Old men who looked suspicious were beaten, rolled in cotton bush and half killed.

In a Baptist church at Slater's Hill an attack of this kind was made on a man whom these people considered notorious for obeah. Afterwards the authorities had to take cognizance of their outrages and sent some of them to prison. In returning from prison their song was:

Mial niga, we come oh,
We go da jail, we come out.
Mial nigga we come oh,
We work again, we come back,
Mial man we come oh.

And according to the song they did begin their revelries again.

There was no doubt that these people labored under a delusion from the devil. The mialism of these people also put on a somewhat different feature from that which existed before. They professed to take up obeahs, which the regular mial men never did, for the work of the latter was confined to shadows, recovering persons who were struck by duppies and bringing home those who were carried away into the woods by the spirits."

On a par with the mialistic procession just described was the sensational beginnings of what is known in Jamaica as Bedwardism, which according to the census of 1911 claims a membership of 1,135. Bedwardism has all the ear-marks of mialism, and in its fetish origin is fundamentally the same, and although not known by that name it is generically a phase of mialism. Its founder was a lunatic, named Bedward, who was suffering from a religious monomania. He claimed that he had visions from God, that the spirit of God had descended upon him and that in him the Prophets were reincarnated, at one time Jonas, at another Moses, then John the Baptist. He declared that in a vision God had made known to him that the water of Hope River

cleansed from diseases and sin. It was rumored that a sick woman was cured by partaking of this water. Belief in Bedward's miraculous powers gradually grew until persons from all over the island came to get the healing waters from him and stories of wonderous cures by him were spread about. The craze grew until as many as twenty to thirty thousand negroes used to gather every Wednesday morning along the river bank at a place called August Town, on the Hope River. In the great throng were hundreds of the crippled, the deformed, lepers, the blind, consumptives and sufferers from every form of disease. At a few minutes of nine the so-called prophet would appear in flowing white robes and, with a wand in his hand, with elaborate and majestic ceremonies, he would bless the water, whereupon, these thousands of men, women and children of all ages would strip naked and jump into the water. An indescribable scene followed, an account of which I will not give here as a most graphic description of it, together with the whole history of the origin of Bedwardism and a spicy controversy in connection with it, between Bishop Gordon and the Episcopal Archbishop, are given in Vol. 23, Nos. 1, 2 and 3 of the WOODSTOCK LETTERS, for the year 1894. I only introduce this short account of it here as a help to my study of Mialism, and because Bedwardism seemed to have had a parental affinity to Revivalism which is now rampant in Jamaica and which is nothing but Mialism pure and simple under a new name.

With this description of the mialistic procession in your mind I may more easily explain Revivalism to you. The Revivalists masquerade as a Christian sect and cover themselves with a glamor of christianity, by such practices as exclaiming in their mialistic songs, as noted above, such expressions as "Lord have mercy on us," "Christ have mercy on us," words evidently taken from the Catholic mass. But despite all this they are but pagan mialists, and their service is pagan. The mialists, as a body as well as individually, believed and especially *felt* themselves called by the spirit for their work. Their supreme effort in their demoniacal, frenzied worship was to get a plenitude of the spirit. So also the Revivalists believe and feel an excited call to perform some work or give some message. Sometimes individuals, getting the spirit during the night, arise and in a frenzied condition go over the hills and along the roads, stopping sometimes before houses and shouting at the top of their voices,

quoting Holy Scripture, giving warning, and announcing what they consider their God-given message. They will sometimes give warning by shouting "Hammer and nails." This is intended to be a death warning. During the day you will sometimes see them making curious markings on the road before certain houses. One night while I was going along a mountain path I met a woman who was under this peculiar spell. She seemed to me like one of the frenzied Eumenides whirling by me. You see again from their name of "Angel people," as they call themselves, where they get their idea of being messengers from heaven.

The author gives us in his description of this mial procession a short graphic pen picture of a mial worship dance. He says that they worked themselves into violent animal excitement and fanaticism. Notice the word *animal!* They did this by singing and dancing, animal dancing, jumping about, yelling like so many demoniacs until they got the spirit, or rather became possessed by the spirit. The original mial dance is said to be an old West African priest-dance which these pagan priests and priestesses, with adders wound round their wrists and rods in their hands, performed in honor of their gods in order to become possessed by them.

The Mialists robed themselves in white and affected the power of divination. The Revivalists do all this. There was a band of Revivalists who met every Thursday at a place called Retirement, in the Dry Harbor Mountains. I often heard them, for it was one perpetual howl from morning till night, like the rise and fall of tidal waves on the sea beach. I have gone to see them and any account of demoniac possession that I ever read seemed tame in comparison with the demoniacal contortions, the hysterical singing and moaning, the frenzied gyrating, swaying, dancing and the abdominal jerkings, of these people in the heat of their wild, African, weird fetish worship to become possessed by the spirit. They form a compact circle, or rather wheel, of men and women. The whole living, squirming wheel circles and swirls in a body and each individual gyrates at the same time with many a curious bow and bend and dip and twist. Alternately they sing and moan and shout and scream. Every now and then by spells they go through abdominal contortions, just as if some infernal spirit of wondrous strength gripped them and threw into convulsions every fiber of their being. Their eyes and faces with the demon of possession looking from

them make a horrible sight to see, and once you have seen it you will never forget it. They all do not do the same thing at the same time, some are doing one thing and others are doing different things, but all together they make a harmonious inharmonious whole. Each one held in his hand a green piece of bush or twig. I asked the reason for this, but got no satisfactory answer. It is probably a substitute for the adder switch held in the hand in the original African god worship in their own country. There is always one man who is called the leader, or band master. He stands still, not performing any of the gyrations, but directs the performance like the director of an orchestra or band, and announces the revelations which those possessed by the spirit receive.

No doubt this appears very shocking, but after all, these Jamaica revival services are nothing but Billy Sunday meetings. They are only doing in their way what Billy Sunday, the world's greatest revivalist, has been doing in some of our cities. Perhaps they are better at the revival business than Billy is, and I think they could give him some good points that would be a paying addition to his repertoire. Billy Sunday's revivalism is nothing else than Protestant revivalism, that is, justification by feeling. And again in regard to the African tango that I have just described, have we not its counterpart in the modern tango and other modern animal dances? What a spectacle for men and angels, would our ladies and gentlemen make if they were sandwiched together in a mial circle or wheel, in the bows, dips, bends, hugs, glides, gyrations of the turkey trot, bunny hug, fish walk, tango, and other modern animal dances! The modern animal dances like the modern revivalism have many things in common with the mial dances and mial revivalism, especially a common origin in worship of the demon.

A. J. EMERICK, S. J.

LETTERS OF FATHER ADAM GILG, S. J.*

A letter from Father Adam Gilg,† missionary of the Society of Jesus, of the province of Bohemia, to an unnamed priest of the same Society and province at Prague. Written October 8, 1687, at Mexico. Incorporated is a letter from Father Eusebius Chino of the province of Upper Germany, missionary in California and Sonora, dated May 13, 1687.

REV. FATHER IN CHRIST:

P. C.

At last we have reached the City of Mexico, the goal of our journey. This on the 5th day of October, 1687. We sailed from the harbor of Cadiz on the 29th of June, but had to cast anchor as soon as we had passed beyond the Diamond and other cliffs, and there wait until the captains of the vessels, who are always the last to embark, had come aboard. Upon their arrival, on the 1st of July, the entire fleet, which consisted of 23 vessels,‡ started under full sail, in the name of the Most High, under the supreme command of the Spanish captain, General Don Ferdinando de Santilian, a commander so God-fearing and experienced that his virtues alone should have brought us in safety to our destination. The vessel on which I sailed was named *Campetschan de San Roman*; its commander was Don Pedro Ignatio Zoructa, a native of Biscay.

On the 10th of July we arrived at the first of the Canary Islands. The order and discipline that is maintained in such a fleet is in the main as follows: Among all the vessels there is one, the flagship, which directs all the others, and by which the rest must regulate their course; this vessel is called the *capitana*, and has on board the highest military officer, whose command over the fleet is absolute; it is always provided with two shallops or two small cutters, that the necessary infor-

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† Father Adam Gilg was born at Roemerstadt in Moravia, December 20, 1653, and entered the Society of Jesus, September 30, 1670, at Olmütz. He left for the missions in America in 1686-7. Upon his arrival in Mexico he was appointed to the mission among the Seri and Tepocas at Populo. According to Bancroft, *North Mexican States and Texas*, Vol. I, p. 275, Father Gilg was still in Populo in the year 1700.

‡ On account of the danger of attack by pirates and English and Dutch privateers, vessels rarely sailed alone, but as a rule in fleets of twenty or more, accompanied by warships for their protection.

mation and orders may be given out and gathered. If then the flagship desires to signal the other vessels for any purpose, it runs up the land-flag at the stern (that is, at the top of the rearmost structure of the ship); on seeing this, one of the shallops hastens alongside to receive and execute the order. If at evening, when the fleet is not far from land, the *capitana* turns about, that is, turns its prow to the land, its stern toward the high sea, and in addition discharges a gun, the rest of the vessels are thereby ordered to lie at anchor during that night, that they may not be driven ashore by the wind or by the swell of the sea, and so be wrecked upon the coast.

Any vessel that first sees land is obliged to inform the fleet of this fact by firing a gun and displaying on the top of the mainmast the admiral's flag. If, on the other hand, a ship fires a shot without raising the flag, it thereby gives warning to the *capitana* either that it has sighted a strange vessel or that it is in danger. The next largest vessel after the *capitana* is the *almiranta*, which usually sails among the weaker and slower vessels to afford them protection.

During the voyage we conducted an eight days' mission with daily prayers and Christian instruction, together with other services, at the close of which all who were upon our vessel went to confession, and on St. Ignatius' day, which is also our founder's day, received holy communion. This feast we solemnized with first and second vespers, high mass, firing of the cannon, display of the flags, and a performance which the ship's crew gave in the evening. This last took the form of a mock criminal court, in which the crew, disguised by a change of dress, summoned before them, one after another, the officers, traders, and all persons of distinction on board, passed judgment on their faults, fined some, demanded a tip from others whom they spared out of respect, and exempted no one except only the priests. It is about the same as the so-called May-king among the drummers in Germany. Other vessels celebrated their peculiar festivals in the same way on their own fixed days.

Toward the end of July we began to meet with seaweed and blue sea-globes,* which are formed by freezing from the salt water, but are so acid that they corrode

* The blue sea-globes referred to were probably jelly-fishes, either the so-called Portuguese man-of-war or perhaps some of the numerous globular ctenophore, both types have cells which produce a severe stinging sensation in those who touch them. The Portuguese man-of-war, however, has the more decidedly blue color.

and consume everything with which they come in contact. So, too, the lightning by night, and the tired birds that alighted upon the sailyards, informed us that we were near land, and in fact we sighted this for the first time on the 4th of August, but we also noticed on the same evening a meteor in the constellation of Aquarius. During the night before the 6th of the same month, all vessels lay at anchor because of the proximity of the dangerous island of Anguilla, and while expecting to enter the harbor of the island of Porto Rico on the following day, by a fortunate error we arrived instead at Agvada on the same island. Here we went ashore, took aboard fresh water and other provisions, but principally pork, which is very cheap and light here, and accordingly just as wholesome as lamb in Europe. This island is exceedingly productive of fruit; oranges and lemons and many other savory and fragrant fruits and trees, which are unknown in Europe, grow wild here in the forests. The island has its own bishop and two monasteries, one of which belongs to the Preacher Friars, the other to the Minorites. The inhabitants are partly whites and partly blacks, speak Spanish throughout, wear linen clothing, and usually do not eat bread, but small cakes baked from certain roots. However, they have a surplus of the best fruits, fowl and pork. In the hot summer, as we learned from experience on St. Lawrence's day, it rains every day, as a result of which the otherwise unendurable heat is very much tempered.

At this place two of our fellow-travellers and brother Jesuits left us. These were Father John Baptist Haller of the Austrian, and Father Francis Davi of the Catalonian province, who set out with the new bishop of Cuba for his neighboring island, whence they may possibly be sent by him to Florida to await their assignment to their mission in that place.

On the 13th of August we left Agvada and sailed along the coast of the main island, Hispaniola. On the 15th day, this being the day of Assumption of the Blessed Virgin, Father Peter Wantame, a native of the Netherlands from Ghent, took his solemn vows before our superior, Father Wilhelms, who said Mass for this purpose in the ship's chapel. For the rest Your Reverence may at will follow our journey as well as the points at which we landed, on the accompanying chart, which I prepared myself. (Editor's note: This chart did not come into my possession or I would have given it to the reader.)

Here I shall briefly touch upon a few unusual occurrences that befell us on the voyage. Never have I seen more lightning and sheet-lightning than between the two islands Jamaica and Cuba. Divers vessels that we observed from a distance compelled us to be on our guard for fear that they might be pirates. Our vessel was followed by dibarons,* a variety of very large fish, which were surrounded by schools of smaller fish that accompany these wonders of the deep on account of the protection which they receive from them. For on the approach of predaceous fishes they hide in the scales of the dibaron to escape being devoured by them; and in the same way they protect themselves against the dibaron, when in its hunger it opens its jaws to seize them. Strange to me was the circumstance that after we had seen the island of Cayman, and especially the island of Pinos, from a distance, we were nevertheless, unable to overtake it for many days, although the map, undoubtedly through an error, places it quite near. We sailed past Capes San Antonio and San Juan, and, at length reached a green, and consequently very deep, sound, abounding in fish, where for six days we lay becalmed and diverted ourselves with the pleasant pastime of fishing. The calm, as usual, was followed by a frightfully violent storm, during which the sea began to seethe like boiling water, while the rising waves spit forth flames† like a lighted torch. Then there arose a tempest accompanied by black clouds, thunder and lightning, and a gale of wind that scattered the fleet, and so alarmed several of the ships that they threw overboard a part of their cargoes, especially bales of paper, wine and oil casks; the *capitana* herself lost her maintopmast. This storm continued for not less than eight days, and taught many to pray with trembling in fear of the Lord. Several corposants were seen on the ship, one of them indeed on the top of the mast.

On the 15th of September we arrived at Vera Cruz, just as that unfortunate vessel, which, nine years ago, while carrying our Fathers, ran upon the Diamond at Cadiz, had run aground in this harbor also and had

* Dibaron, for tiburon, the Spanish name of the shark. The error in the statement that follows is due to the fact that the remoras, the smaller fish alluded to, attach themselves to the body of the shark by means of an oval sucking disk on the head. This undoubtedly gave rise to the illusion that they hid themselves, that is, their heads, in the scales (?) of the shark. At Key West few large sharks are seen without several of these remoras, or shark-suckers, attached to them.

† This phenomenon is due to phosphorescence.

already taken in some water; however, as other vessels quickly came to the rescue and relieved it of its cargo, it floated off again and escaped without further damage. Our vessel had already cast anchor, when a boat, sent by the Rev. Father Rector, called for us and brought us ashore. Although there is always much to be endured at sea, I must nevertheless confess that the generous affection and care of those in authority lightened all hardships, and as far as possible turned every grief to joy. In none did I find greater edification than in the traders; for often I said to myself, "do you see how these worldlings for the sake of a transitory, and therefore worthless, gain have regard neither for danger nor for hardships? And you should find it hard to bear such inconveniences in order to win everlasting happiness for yourself and for so many heathens, since our Faith assures us that all that we suffer here is as naught in comparison with the future glory that shall be revealed in us."

In the *collegio* at Vera Cruz, where we met with every affection and courtesy, we remained only three days. After the lapse of this time we resumed our journey to Mexico, where we were most cordially entertained at the *collegio*, as we had been previously during the journey hither in that of Engelstatt or Puebla. The Rev. Father Provincial himself rode out two hours' journey from Mexico to meet us, gave us a good dinner, and brought us in three carriages as far as the suburbs. Here we were forced to transfer to magnificent coaches that the Spanish authorities had sent to fetch us, and in these we entered the city in greater splendor than we desired.

Hardly had we partially recovered from our tedious journey when a desire came upon us to learn to what place each of us was to go. This was soon made known to us. I for my part received orders to betake myself as assistant to Father Eusebius Chino of the Upper German province, who was the first to preach Christianity to the heathens of California, and discovered by personal observation that this region is an island, and accordingly separated from North America or from the district of Sonora, which lies to the east of it, by a narrow channel that can be crossed in one day. But inasmuch as the Spaniards refused to furnish him with even the smallest means of support in that place, he found himself compelled, against his will, to leave this island and settle on the opposite coast, in the province of Sonora, whence he can, as often as is necessary, cross over into California, of which he is the first apostle, and visit his newly founded mission there. He had, it is true, desired two

assistants, but should be glad that even one is allowed him, seeing that the American heathens everywhere willingly submit to the Christian religion, so that our missionaries are needed in so many places that they must go in ones and twos to the different countries; he himself discovered new races in the district of Sonora, and made arrangements for their conversion. Is Your Reverence anxious to know what are the conditions in the above-mentioned mission in Sonora? As I have not been there myself, I cannot answer this question better than by inserting at this point a letter which the aforesaid Father Eusebius Chino sent from there to Europe on the 13th of May of the present year, 1687, and which in the main reads as follows:

"From Cucurpe (he writes), which is the last mission in the northwestern part of Sonora, we reached, on the 13th of March, 1687, a new heathen tribe named Our Lady of the Seven Dolors, otherwise Tschinnas de Bamuschil. We were three Jesuits, namely, Rev. Father Emanuel Gonsales, as visitor, Father Josephus de Aquilas, missionary of the aforesaid Cucurpe, and I; the Father Visitor on the same day publicly christened a dying heathen, who, so to say, the judge of the rest, had earnestly desired holy baptism, and died a few days later."

"On the 14th of March, after the Father Visitor had started on the return journey, I pressed forward with Father Aquilas toward the northwest, and again came upon a community whose inhabitants called themselves Himiris. These with their chief came to meet us with cross and bows, and to our joy received us both peacefully; to this village we gave the name of St. Ignatius."

"On the 15th we began our return by a different route toward the village, where the Father Visitor had baptized the sick man, that is, to Our Lady of the Seven Dolors, and on our way came upon two further villages, to one of which we gave the name of St. Joseph, to the other, Our Lady of Perpetual Help (Remedios); in both of these we noticed a desire for the Christian religion."

"On the 26th of March we again arrived at the above mentioned first village of Our Lady of the Seven Dolors, where I baptized thirty young children and young people, among them also the two small sons of the chief. We remained in this place until about the end of April and built a house for prayer and also a simple rectory to serve as my residence. I am provided with a tall and eloquent interpreter, who gives me admirable assistance. The Indians of the place, especially the younger people,

are docile and attend the instruction in Christianity diligently."

"On the 27th of April I once more visited the village of St. Ignatius and baptized the children, postponing in the meanwhile the baptism of the adults until they have been sufficiently instructed in the Christian religion. As far as my maintenance and other necessities are concerned the neighboring missionaries must do their best to help me; and they do so willingly as far as their slender means permit, that I may continue in this newly discovered corner of the world, which enjoys a healthy climate and very comfortable quarters."

Thus far runs Father Eusebius Chino's letter, which he wrote in the Spanish language to the Indian procurator in Europe.

I leave to other missionaries the task of describing their apostolic troubles. Father Hostinsky will found a new mission with Father Neuman among the Tarahumare. Father Amarel, on the other hand, goes to Tecpari, which is an old mission of the Sonora district; to another mission of the same country Father Gai will be appointed, but he will also have several heathen tribes in his neighborhood. Father Wilhelm goes to Guadalupe, which lies above Tarahumara.*

As a travelling companion I shall have Father Marcus Kappus of the Austrian province, who is to preside at the mission in Cucurpe in place of the above-mentioned Father Aquilas. We shall set out for our destination very soon, but shall not arrive there in less than three months; I shall make an orderly record of my journey, as well as depict the country and the region of Sonora on maps in accordance with the rules of surveying, to please those who are eager to read accounts of our apostolic reports.

While I am getting ready for the journey our patience is tried by three earthquake shocks, one of which lasted a quarter of an hour. Here in Mexico it caused one house to fall and buried several people in the ruins. Surely if the houses of the city were not without roofs and only one story in height, it would long since have become but a heap of stones, as the result of the frequently occurring earthquakes.

The first of us to leave for his mission was Father Hostinsky, whom we shall soon follow, inasmuch as we have as a body obtained what we had so eagerly sought; for nearly all of us (the Spanish Fathers and a few

* Tarahumara is sometimes called New Biscay.

others excepted) are to be sent to new missions, which are more difficult and before God more meritorious in proportion as they involve greater labor and danger on the one hand, and less renown and consolation on the other. So far as I am concerned I do not fear such hardships, which must be overcome neither by a change of place nor by the excellence of the office, but rather by self-control after the example of St. Francis Xavier. For this reason I beg Your Reverence and all others to whom this letter is communicated to obtain for me at the source of all mercies, through the holy sacrifice of the Mass and prayer, the necessary strength, fortitude, perseverance and blessing, to which end I most humbly commend myself to Your Reverence,

Servant in Christ,

ADAM GILG,

Missionary of the Society of Jesus in Sonora.

Dated at Mexico the 8th of October, 1687.

LETTER

from Father Adam Gilg, missionary of the Society of Jesus, of the province of Bohemia, to the Reverend Father Rector of the College of the Society of Jesus at Brünn in Moravia. Written in February, 1692, at Populo in the domain of the Seri, district of Sonora.

REVEREND FATHER IN CHRIST:

P. C.

I am keeping the promise, made at the time of my departure, to send Your Reverence from the Indies a detailed account of the district that should fall to my lot. Such a report, however, I could not and would not write until I had by my own experience become sufficiently familiar with this part of the world to give my statements proper authority. If, then, my report is somewhat late, it is so much the more complete, and the delay is all the more to be excused, because I am forwarding this letter from the country of the Seri (which, in German, means Spät Länder)* without knowing whether my former letter, that I sent to Your Reverence from Mexico on the 8th of October, 1687, has reached you or has been sunk in the straits at Cadiz, and with some anxiety that the same fate may await the present communication. At all events, I am hereby acquitting myself of a promise and shall at once, without further digression, begin the account of my mission among the Seri.

* Westerners. The Seri to this day inhabit the island of Tiburon and the adjacent coast of Sonora.

The name Seri is not an Indian but a Spanish word which the Spaniards have applied to a people in North America who dwell on the farthermost shores toward the west; but they are at the same time the very last tribe toward the north now known, and were first discovered and reduced to some order in our own times. This once savage people, who now, however, have become more gentle, formerly dwelt partly on the coast and partly on the islands of the California Sea back of another savage tribe who are called by some Oudebes,* by others, however, Pimas. After the latter had been drawn from the wilderness in which they were scattered, and gathered into villages, the former (that is, the Seri) also migrated from the shores of the straits of California and its islands farther into the interior of Sonora and, so to say, joined the Pimas. They did this, not out of love for their ancient neighbors, who had likewise moved somewhat to the southeast, that is to say, into the newly built villages and settlements of the missionaries, but out of a desire for plunder, so that they might enrich themselves by robbing the recently converted Pimas. By these raids they brought down upon themselves the Spanish forces, under whose protection the Pimas were, with the result that some thirty years ago (that is, about the year 1662) they suffered several crushing defeats; the adults who refused to submit were for the most part put to the sword or burned, while the children were distributed among the Christian villages. Finally, in 1679, the surviving adults of the Seri, through fear of the Spaniards, thought better of their conduct, and a number of them, at the urging of the devout and pious Father Juan Fernandez of our Society, late missionary at Ures, encamped in one place, built a large village there, and founded this new community, over which I now preside. To this place the said Father Fernandez, because of his extraordinary devotion to the holy Mother of Christ, gave the name of Santa Maria del Populo, or Our Lady of the People; because he had set up as the altar piece in the new house of prayer the image of Maria Major or Our Lady of the Snows, as she is venerated in the Quirinal at Rome, and who was of old called Maria del Populo, whence, with the omission of the first part, the town has to this day retained the name of Populo.

However, since Father Fernandez, who had to take care of two other Christian communities in addition to

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* Eudeve or Eudebe. See F. W. Hodge, Handbook of American Indians, part 1, p. 445. Bulletin 30 of the Bureau of American Ethnology.

this, was after four years, possibly in 1683, transferred to another mission by order of his superiors, they left their newly built village and began again to wander about in the forests and among the Christian settlements. But very many had previously died shortly after receiving holy baptism, and their number had been accordingly diminished.

In the year 1686, a Spanish ship, after having given up all hopes of establishing new communities in California, sailed along the coast of the land of the Seri and made careful observations of the shore. Father Eusebius Franciscus Chino, who had firmly resolved to erect new missions in California, out of compassion for the Seri made use of this opportunity and travelled on the above-mentioned ship as far as Acapulco; from this point he went all the way to Mexico, and there obtained from the viceroy the necessary money to maintain a mission permantly among the Seri. When this had been determined upon and the Father Provincial of Mexico was asked to send a priest to the place, he fixed his eyes on me, who had just arrived from Europe. I set out at the first opportunity and entered upon my mission on the 11th of March, 1688. My orders are merely to re-establish the colony of Maria del Populo, but I have hopes with God's aid to convert in time the whole tribe of the Seri, who in language and customs differ completely from the neighboring Indians.

This tribe, which, though not numerous, is scattered far and wide, was in bad repute because of its inconstancy and idleness; in fact, I soon became aware of the existence of both of these vices among them, especially at the beginning, when many of them were unwilling to trust me, so that I myself had but little hope of leading them into the right path, particularly after the superior of these missions had offered me another position, without, however, giving me positive orders. The more I exerted myself among the rabble, the more opposition was shown to my projects, so that I could easily have decided to leave them, had not the love and example of Him who died upon the cross for these Seri also, prevailed upon me to remain among a people that is unwilling either to work or to dwell long in one place, because of the unproductiveness of the soil; for this tract of land, situated on the Gulf of California, is unusually dry and barren. For this reason, like the gypsies, they move from place to place, never tarrying long anywhere, in order that they may make use of the vegetation, fruits, herbs and seeds that nature produces without any effort

on their part; for this purpose, however, they visit those localities by preference in which at any particular season they find the means of subsistence most abundant; for the rest, without God, without law, without faith, without chiefs, and without houses, they live like cattle. But while there is no public worship among them, there likewise is no trace of idolatry, since they have never recognized or worshipped either a true or a false deity. But for some time they have known the Spanish name for the devil, and that, too, as the result of a strange apparition which I shall now describe, as I have heard it from many Indians who were present at the time. When they were at war with the Spaniards, satan himself in visible form came to an old woman and ordered her to summon all the Seri to a certain place, where the mission of the Apostle St. Thaddeus, afterwards founded and named by me, now stands, saying that he would there communicate to them something of the greatest importance. The old witch travelled through all the land, and at the appointed time and place brought together a large crowd of unbelieving heathens, who amused themselves until evening with leaping and dancing; then a youth with gleaming countenance and clad in red stepped forth from a rock close at hand, whispered something into their ears, and immediately returned to his rock, which opened and swallowed him. Nothing more was seen or heard of him from that time. I have made diligent inquiries to learn what the spectre said, but they are so inconsistent in their statements that it has been impossible for me to reach any definite conclusion. However, they all agreed as to that which I have narrated of the occurrence, with the unanimous addition that all who were present were exceedingly alarmed by this sight and ran hurriedly from the place; very many, however, were attacked on their return by an epidemic, and, together with others whom they infected, died. This story, since it is not the pleasure of the Almighty to confirm His Gospel here with miracles or visions, I am employing for the glory of God when I prove to my Indians from this apparition of the devil, that devil, spirits and angels do exist, and from this recognized truth pass on to the discussion of the creation of angels and men, the difference between their natures, the immortality of the soul, and so on to all the other

The greatest and almost the only miracle that a missoinary can at all times perform here is his own pious and in every way blameless conduct, in addition to an articles of Faith.

insatiable zeal, generosity toward the needy, and a tender though purely fatherly affection for his Indians, so that with the apostle he not only gives for nothing that which he received for nothing, but also endeavors to aid those in poverty and distress out of his own resources and without recompense. It is truly marvellous that so many children and adults, although in good health, die soon after receiving holy baptism, and on that account I was really concerned for fear that the Indians might misinterpret such numerous deaths to the detriment and decline of the Christian religion, or that they might deter one another from receiving the holy sacrament of baptism, as from something that killed people. However, this did not happen, but on the contrary many very old people, among them also a man from the large island of Sera, a short time before their death either crept or had themselves brought hither that they might be baptized by me before their demise, which to their consolation occurred in every instance soon after.

Just as on the one hand my Seri are, as I have said, without earnestness, diligence, and constancy, as well as without miracles and ability to comprehend the mysteries of the Christian religion, so on the other hand they are free from those coarse vices which are prevalent among almost all heathens and which are a powerful factor in deterring them from Christianity; for neither idolatry nor sorcery, nor drunkenness, nor avarice, nor the abuse of having several wives at a time, nor lewdness are in vogue among them. During all the time that I have lived among these otherwise semi-bestial people I have never heard of one unmarried female who had been seduced, although their nudity, seeing that almost all of them go about naked, must be a strong incentive to such acts.

The greatest obstacle that at present keeps them from Christianity is their uniterrupted deadly feud with the Cocomacakerzes, their neighbors, a savage tribe which, urged on by the evil spirit, since my coming here twice resolved to destroy us utterly, and has in fact made a beginning by strangling my cowherds. On this account my Seri, because I received no help from the Spaniards and was not able to protect them myself, have bitterly reproached me for my powerlessness, without, however, frightening me from my position and purpose. Finally, the longed-for peace between the two tribes was concluded in the presence of the commander of the Spanish forces as well as myself and another of our missionaries; and in addition I gathered together into new villages a

number of savages from the forests and deserts. In like manner in the same year, 1691, which is now just past, I gathered the Tepocassi, who belong in the district of Sera, into a village at the very spot where, as related above, the devil once appeared to them, and there in company with Father Marcus Kappus of the Austrian province, missionary at Cucurpe, celebrated the holy Mass. Father Kappus provided the food for the assemblage, while I preached the Gospel to the newly founded congregation. Meanwhile, I have visited them frequently (they are only two hours' journey from me), have instructed them in the Faith, helped them in the construction of their dwellings, and given the name of St. Thaddeus to the colony. Nearby I established another village under the name of St. Eustachius, which was destroyed, however, the same night, while I was on my way home after the founding, by the peace-breaking Cocomacakerzes. My travelling companion (who was an Indian) was murdered in dastardly fashion while travelling at my side by night. I, having incurred the enmity of my Seri anew, because the Spaniards again left us without help, was repeatedly alarmed. A heavy downpour of rain flooded the country, spoiled the crops in the fields, and prevented our project of making an expedition against the Cocomacakerzes. In consequence, the majority of my Seri, both on account of the danger from the enemy and the dread of hunger, fled to other parts. Nevertheless, contrary to the advice of the Spaniards, I gathered together as many of the Seri as possible, and with this armed force pursued the enemy for two days. But as no part of them could be found, my Seri again departed, each to his own home. Since that time my village has been for the most part deserted by its inhabitants, who will not return until sowing time. However, the Spaniards are to send us some armed forces for our protection.

At the beginning of the present year, 1692, I went to the coast of Sonora, where fish are caught, that is, to those Seri who dwell along the coast. In future I shall visit them several times a year and, beginning with the above mentioned Tepokas, traverse the entire district preaching and instructing, until I have established a complete mission there with church and rectory, that I may in time take up my permanent abode there and leave to another missionary the mission of Populo, where the inhabitants have now quite put aside their inborn laziness; for they have built for me a neat residence and for themselves no mean houses, all according to rule and

in the best order, and have besides laid foundations for a large church, on which they are now busily at work. They are also looking forward to tilling the soil, for they fully understand agriculture now, and are not much behind the other villages in industry. They attend divine service with such devotion as one may expect from a people who from beasts have become men, and from men, Christians. At least they surpass many Christians in that, notwithstanding their wild nature, they are not addicted to malice, blasphemy, avarice or lewdness. For this reason I gladly baptize them after sufficient instruction although many of them who live far from me die before I come to their death-beds, without receiving the holy sacraments, which in their stupidity they can not understand or appreciate. For these God must do His best by crushing their hearts with sorrow and by the grace of final repentance.

Those of our province who have a longing to come to these islands must not imagine that they will reap a rich harvest of souls here for their consolation and fame, much less, so far as the comforts of life are concerned, that they will find here all the necessities of life. For there are in America two kinds of missions: some are already elegantly furnished, and properly equipped with everything; however, *pisces non sunt pro Lombardis*, it is not for these that the European provinces need feel anxiety. Other missions, on the contrary, either are not yet begun, or were founded only a short time ago; and it is for these, as experience teaches, that foreign Fathers have always been desired, in such manner that the farther they have come, the farther they are also sent toward the frontiers; and for this reason these ought to be the very men who can least be spared and might, therefore, better be kept in the fatherland than be yielded up to foreign provinces for their missionaries. But the fact that foreign Jesuits are sent here from time to time is of great advantage not only to the Indians but also to the European provinces; to the former, because not every one is fitted for every task; to the latter, that our novices in Germany may from the very beginning be intent upon magnanimous deeds, and consequently, if they do not receive a hearing, may bear with so much greater patience the lesser dangers and hardships in their fatherland. Not that there is any particular danger here that they would be executed by tyrants for their religion, although not long ago two of our fathers were put to death by the Tarahumares for this reason; but because

in this place, as in a desert, the annoyances to be endured are not a few, among which the defective character of the native tongue is not the least. This language, though formerly regarded as impossible to be learned, I have mastered; and what is more, I have published a grammar setting forth rules by which it may be easily and quickly understood. Nothing causes me more difficulty than the want of several words, because not only all supernatural and spiritual matters, but also all qualities, operations, or powers of the mind, in a word, all things that cannot be perceived by the senses, have no name among this wild people. For this reason the task of finding a name for these nameless things when I am preparing a sermon or a lesson in Christianity takes more time than the subject matter itself. Added to this is the fact that, although the total number of Seri belonging to the tribe thus far known does not exceed three thousand souls—unless there are other tribes of this name in the islands of the Californian Sea of whom I have no knowledge—yet there are in use among this small number of people several different languages, none of which is completely comprehensible to those who speak one of the others. Nevertheless, all languages of the entire world seem like one to me, inasmuch as all the tongues of the earth employ words of almost one and the same sort, which, however, with the transposition of one or more letters or syllables are differently pronounced in different districts and convey meanings different to different races. Therefore, since the Seri have a number of words that coincide with the German, I have learned their language the more rapidly the smaller the number of words and names it contains. This poverty of words, that is characteristic of all barbarian languages, compels missionaries and Indians to enrich them with new words, so that the one may reveal to the other all his thoughts upon every subject. It is for this reason that they give strange names to the previously unknown and unnamed things that have been brought from Europe, for they call cows and oxen large deer, wheat and grain, sowing-seed, and all the metals, sale. On the other hand, there is no race under the sun that distinguishes the degrees of relationship and friendship with more names than these same Seri of mine; for the son calls his father by a different name than does the daughter; the older brother the younger brother by a different name than the younger the older, and so on

through the other members of the genealogical tree, so that a stranger finds it extremely difficult to remember so many appellations of relatives. In this, too, the Seri are peculiar, that they never use the little words *not* and *no*, but employ negative words instead (thus instead of saying the fellow is not full-witted, they say the fellow is a fool); and that, while the neighboring tribes have these two little words ever on their lips, and the Pimas are on this account called the men of *no* and *naught*.*

Another difficulty is due to the fact that it is impossible to encourage the new converts by pointing out to them examples of God-fearing Christians of the older Christian nations, because the Spaniards by their wanton mode of life scandalize rather than edify them, in fact the higher their rank the deeper are they often sunk in depravity. Lastly, the missionary must be on his guard that in his efforts to save the souls of others he does not damn himself. For as he must provide not only for their souls but also for their bodies, he might easily be too much concerned about their temporal welfare to the neglect or detriment of the spiritual, and wither like the accursed fig-tree, a danger which besets the old missions, however, in a higher degree than the new; for the latter because of the want of so many of the necessities are forced, as it were, to take refuge in God, since human aid is lacking. But enough of this; let us to something else.

In view of the fact that we are both fond of the mathematical sciences, and, therefore, also of surveying and geography, Your Reverence will undoubtedly desire me to describe this country according to the rules of this science. I am, therefore, enclosing a map that I have recently completed and drawn with my own hand. Your Reverence may consult this and satisfy your desire at will.† The latitude is easily found anywhere at any time of the year, but the longitude must either be calculated by the number of miles travelled or else be computed by taking advantage of eclipses; in the latter case two mathematicians dwelling far apart in different countries carefully observe the planet's shadow (*phasium observatione*), measure the obscuration at the same time, and by correspondence inform one another of what they have learned. For this I have neither the time nor the means. Furthermore, we are so far from Prague that

* Pima in the Nevome dialect means "no", and was applied to the tribe through misunderstanding by the early missionaries. *Hodge*, op. cit. Part 2, p. 251.

† This map did not come into the possession of the editor.

we are not able to see an eclipse from beginning to end at the same time, much less measure it for comparison. This much I shall say, that between me and Prague there must be counted one hundred and forty-nine degrees of longitude, and my village, Maria del Populo, therefore lies in 245° 40′ longitude; that is, if the first meridian is drawn through the island of Teneriffe, in the Canaries, and Prague accordingly lies in 34° 40′ longitude.* Now we will take up together the map that I have sent you.

This province of North America, and more particularly the district of Sonora, consists for the most part of mountains that stretch from south to north, and from a distance presents the appearance of being broken up by numerous furrows. I alone have in my extensive mission a tract of level country extending from these mountains in a wide expanse to the sea. The river that traverses this region has this strange peculiarity, that at several places, especially in summer, it disappears into the earth, only to issue forth again after a time at a point farther down. The country abounds in roe and red deer, wild goats, hares, squirrels, and very small boars; these stand me in good stead on my travels, especially when I have a good bowman with me, so that when other food is lacking I can at least appease my hunger with game. In this same region I discovered salt, which other missionaries have to bring from a considerable distance.

The Seri who dwell by the shore of the sea are tall and of comely appearance, but are, as they themselves say, mere dwarfs in comparison with the giants who live beyond the sea, since these need no boats to cross the water, but wade through on foot. Whether this land opposite us is the island of California or another island facing the island of Sera I am unable to inform Your Reverence, as the Indians themselves do not know.

My Seri build their ships not of wooden planks, but of three bundles of reeds tied together, which in front come to a narrow point, while in the center they are spread far apart and form a hollow belly. In the same way they use a moderately large stone instead of an anchor when they wish to secure their boat in position. The first time I visited the sea coast I found a giant rib of incredible size.

Our visitor, Father Juan Salvatierra, is urgently pressing Father Eusebius Chino and myself to build a ship

* The longitude given is in both cases east of Teneriffe.

and sail over into the province of California to find out whether the inhabitants will submit to Christianity. We are, of course, willing and ready to obey him, but lack suitable timber, which would have to be brought from a great distance, at considerable expense of labor and money, something at present beyond our means.

I shall now describe the life and manners of my Seri. Many of them die soon after birth because they not only pierce the ears and septum of the nose of their new-born children, but also puncture their faces about the eyes and mouth with thorns, so that when the wounds have stopped bleeding, the scars from them may leave black dots or spots, which are their greatest ornament. From the pierced ears and noses they suspend either precious stones or a pretty piece of shell. Adults, however, fasten a toothpick under their nose instead. Young boys to the ages of sixteen, and also old men, go about naked; and although after the age of sixteen, the former, by way of various childish sports, wear many-colored belts about their loins, the pudenda are nevertheless left uncovered in both, so that one must often see what is not permitted to look at. The young Seri are high-spirited, cheerful, and possessed of a good memory, but inconstant and vain; for they adorn and deck out their otherwise naked bodies with all sorts of colors, feathers and childish baubles. The more ridiculously a young man is decked out, the more beautiful and distinguished he appears to his fellows. After the young men have reached maturity, because they do not listen to common sense or submit to any law, they become lazy and deceitful, except the Christians; but even these are so little inclined to rack their brains with mature consideration of God's truths, that when one who has been set over the others in the performance of the duties of his office proposes anything to them, he can say nothing but: "Listen, my friends" (he then names one after the other with the names of their lengthy genealogical table); "let us," he says, "do this or that for God, for the Virgin Mary, and for our Father Missionary." Among other unnatural customs is this, that no father-in-law may speak to or come near his son in-law, or vice versa.

They mourn their dead for a whole day with horrible howling; but in addition to this the women often thereafter at night and at daybreak sing certain dirges that have no meaning and are without intelligible words, and consist merely of a mournful melody to express grief, like the wailing of cats. If a child dies or a good friend, the parents have their own heads shorn and their faces

painted black; they also lay aside all clothing, if they wore any before that, and go about with their dirty bodies absolutely naked. My Seri, while they were still heathens, placed the dead bodies on trees and protected them on all sides with thorns, so that they might be dried up by the sun and not be devoured or pecked at by birds of prey; on the other hand, their neighbors, the Pimas, burn all their corpses to ashes.

The Creator of all things has revealed to them certain remedies with which they easily cure themselves of disease, but especially of the bites of the numerous poisonous snakes, as I have learned in my own person in the case of a scorpion's sting. These, together with other similar feverish conditions, they heal by means of fire, that is, by severely scorching and burning the skin of the sufferer.

Most of them attain a very old age, unless they are killed from ambush by the enemy; for they do not readily engage each other in open combat or otherwise in a fair field by broad daylight, but only by treachery in the darkness of night, when one watches and lies in wait for the other until such time as he lies down to sleep; a plan that succeeds the more easily the less the one party is on his guard against the other to prevent this. And just as they are for the most part too lazy to build themselves houses, and consequently sleep in the fields or in the streets under the open sky, they are likewise easily betrayed by their campfires, and being thus surprised by the enemy, are shot to death with arrows. Whenever someone has been murdered in this way, his friends, but above all, the old women, mourn for him and continue the lamentations for him until one of his relatives has avenged his death in the same dastardly manner.

Should Your Reverence desire to behold one of these Seri from head to foot, I shall introduce him to you in writing. Some allow the hair to fall freely over the shoulders; others twist it together about the temples; a few raise it above the head like a helmet by means of a leather circlet. Eyes and mouth, as stated above, are surrounded with small black spots; the cheeks are painted blue or else colored with the blood of a wild animal; from the nose a blue stone or toothpick, from the lobes of the ears, however, shells or ribbons of various colors are suspended; the body, especially the chest and buttocks, is painted in various ways. Thereby they betray themselves to the greedy Spaniards who want to know from what source they obtain these minerals, and

then compel them to atone for their barbarous pomp by hard labor in the mines. However, we have obtained from His Catholic Majesty the concession that the newly baptized remain exempt from such service for the first twenty years. From the neck hangs a finely polished, round sea-shell together with all kinds of grains, seeds, beads, and other such trifles. On the left arm they wear a band made of braided leather thongs, into which they thrust their bare knife. They protect their feet with several layers of deerskin wound one over the other, after the fashion of the Roman boots. For protection against the cold they clothe themselves in hareskins, which they cut into square and oblong strips, fasten together lengthwise, sew these strips together, each one separately, so that they resemble tubes, but in such a way that all roughness is on the outside. These rods, as it were, of fur they join together with small strips of leather so ingeniously that both on the outer and the inner surfaces nothing is to be seen except a continuous stretch of fur. (Such robes have also been worn of old by the canons in Europe.) Married men cover the lower abdomen, rear and front, with foxskins. The women, on the other hand, from earliest childhood cover the lower body with a skirt of animal skins, if they can get nothing better. However, it is impossible to prescribe any fixed mode of dress for those Seri who have begun to clothe themselves at least somewhat more respectably than formerly; for they put on their persons everything that falls into their hands, without paying the least attention to the character of the garment and how it ought to be worn. Some go about in nothing but a shirt; others have only trousers; others again make use of the trousers as a coat and wear the coat as trousers, inasmuch as they wear the lower garment above and the upper garment below, that is, the coat about the hips and the trousers about the chest. But it is a still more laughable sight to see a pair of trousers, a hat or a coat pass from the possession of one person to another, so that the same garment is worn in turn by the entire community. The cause of this is a game played with little sticks of wood, to which they are much addicted; for they put up the garment as a prize. Besides, they hold clothing and all household furniture in so little estimation that the man who is respectably clothed to-day goes about naked on the morrow; for a friend will give to another all that he possesses at once. This they consider an act of generosity, of which they are fond of boasting, while, on the other

hand, they despise a man who manages his affairs with care, and upbraid him with being too much concerned about his possessions. For this reason there are among them some who will suddenly call together their poor neighbors and at one time distribute among them all the provisions and clothing that they have been a long time in saving. Even small children will take a morsel from their mouths in order to share it with another. They wait upon their sick with indescribable devotion; but woe to him who does them an injury, since there is no possibility of a reconciliation.

Two seasons of the year cause the Seri much suffering, that is the cold and the warm, rainy season, the former in the depth of winter, the latter in the height of summer; for the frost so weakens their bodies that at that time they are hardly fit for any service. However, they attend divine services even in the bitterest cold dressed in poor rags. In the summer, on the other hand, they delight to go into the mountains, which, however, are unfruitful and bare, but abundantly supplied with certain trees which the Spaniards call organo,* but the natives, himammas. These grow straight up like a round column and produce, not upon the branches but upon the trunk and bark, which are covered with thorns and spines, a fruit that is delicious beyond measure and could be served with honor at any table, even that of a king. Unfortunately it cannot be kept, but spoils overnight. Of this fruit, which lasts for two months, many Indians eat so much that they become sick; they also press a good wine out of it, which they drink to excess. The remaining fruits and seed, which according to season grow wild, are also very wholesome, growing as they do from an earth rich in minerals. However, those who give themselves up to agriculture, and have in this way become accustomed to our European bread, made of wheat and maize, do not esteem their native fruits, seeds, and other barbarian delicacies very highly. Among these latter are wild rats, marmots, grasshoppers, yellow lob-worms, their own *s. v.* lice, and carrion of wild animals that have been mangled by lions or birds of prey; all of these they eat with apparent enjoyment. Nevertheless, one of my Indians dared to tell me that all that they consumed in the way of food was clean, while we Europeans, on the contrary, swallowed all kinds of trash, by which he meant mutton and all spiced dishes; nor was it possible to dissuade him from his conceit.

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* This is the saguaro cactus (cereus giganteus), called organ because its high, round, fluted stem resembles an organ pipe.

Their arts and handicraft will not rob me of much ink, for these are but few and are as follows: They make bows, quivers, and arrows, the heads of which were formerly of stone; plait baskets and rugs or mats out of palms and cane; bake pots and other earthen vessels of unusual size; and lastly tan the hides of wild animals into a very soft leather with the brains or tallow of the animals themselves. This was all they knew previous to our coming; and so it is not strange if no order was found among them, seeing that such ignorance prevailed. At present, however, they have learned some discipline from the Spaniards, which consists principally in this, that in each village a magistrate is in supreme command and has other officials under him, who are appointed by the Spanish authorities, and carry in their hand a beautiful baton as a symbol of authority. On the other hand, the missionary selects the *fiscales* or fathers of the church, who help him govern the church. God grant that I may accomplish much good among this bestial people. It would, indeed, be more pleasant to preach the Gospel to other heathens, where there is hope of greater results, but at the same time it would be more dangerous because of vain glory. I am content, therefore, to glean the ears the other rich reapers overlook, even though I know that they are not as precious as their beautiful sheaves; for God, whom alone we serve, is worth everything, and so gracious that He does not despise the aged widow's last two farthings that she offers in the temple. That my zeal also may find favor in His eyes, I beg Your Reverence and others who may read these lines to support my efforts by your Masses and prayers.

I am
Your Reverence's
Unworthy servant in Christ,
ADAM GILG,
Missionary of the Society of Jesus.

Written in North America, in the district of Sonora, in the country of the Seri, in the village S. Maria del Populo, in the month of February, of the year 1692.

Father Eusebius Kuhn, or Kino, as his name is generally written—the latter form, as well as Chino, being a modification of the original—was born at Trent in the Austrian Tyrol on August 10, 1644, and was admitted into the Society of Jesus, November 20, 1665. He was educated at Ala College, and was later connected with the University of Ingolstadt in Bavaria, where he was appointed to the professorship of mathematics. In pursuance of a vow to St. Francis Xavier, he resigned the

professorship to devote his life to the conversion of the heathen in America. After a voyage full of adventure, including shipwreck, he reached Mexico in 1681. Here he at once attracted attention by the publication of an astronomical treatise on the comet of 1680, in which he severely criticized the views of the distinguished D. Carlos de Siguenza y Gongora, and was soon after appointed cosmographer to the expedition of Admiral Otondo, as well as missionary for California. While he was unsuccessful in erecting any permanent mission in Lower California, it was nevertheless due to his pleading that Father Juan Maria Salvatierra became interested in this region, and finally obtained the necessary funds for the work in 1697. Father Kino made numerous exploring expeditions through Sonora and what is now Arizona, crossing the River Gila, and discovering the mouth of the Colorado, and thus demonstrating for the first time that California was a peninsula and not an island. On all his expeditions he made careful cartographic notes and founded numerous missions in the newly discovered territory. The accuracy of his cartographic notes is evidenced by the accompanying map, which, considering the difficulties under which it was drawn, is remarkably accurate. Among the earliest missions founded by him are those of Dolores, just above Cucurpe, of which he seems to have remained missionary to the time of his death, San Ignacio, San José Imuris or Himeris, and Remedios. In the course of his travels he is said to have covered twenty thousand miles and to have baptized between forty thousand and fifty thousand heathens. He died March 15, 1711, at St. Magdalena, shot, according to a letter of Father A. Benz, by rebellious Indians. Bancroft, however, in his "History of the North Mexican States and Texas", vol. I, page 506, quoting Alegre, says that Father Kino was attacked by his fatal illness while saying Mass in a small chapel that Father Campos, missionary at St. Magdalena, had just completed in honor of St. Francis Xavier.

For a list of Father Kino's writings, see De Backer. *Bibliothèque des Écrivains de la Compagnie de Jésus*, p. 368, or Huonder, *Deutsche Jesuitenmissionäre*, etc., p. 111.

LIST OF PRIESTS ORDAINED AT WOODSTOCK COLLEGE

(From 1870 to 1915.)

(*To be continued*).

An alphabetical list of those ordained at Woodstock College, Woodstock, Maryland, from the date of the opening of the College of the Sacred Heart, in 1869, to 1915 inclusive. This list includes those who, though actually ordained elsewhere, belonged to the Woodstock Community, for example: Rev. James P. Fagan, who, towards the end of his third year theology, was sent to Fordham, where, according to the Beadle's diary, "he will soon be ordained." Others too are included, who though not members of the Woodstock Community came there for ordination; to this class belong such Fathers as Rev. James A. McGivney, who pursued his theology at Innsbruck, Austria, and at the close of his third year returned to Woodstock for ordination.

A separate list of *non-Jesuits* who were at various times ordained at Woodstock is also given.

The following Prelates officiated at the different ordinations:

1870—Bishop Becker . . . . . Wilmington, Delaware
1872— " Gibbons . Vicar Apostolic of N. Carolina
{ 1873— " O'Hara . . . . . Scranton, Pa.
{ 1873—Archbishop Bayley . . . . . Baltimore, Md.
1874—Bishop Gibbons . . . . . Richmond, Va.
1875–1876—Archbishop Bayley . . . . Baltimore, Md.
1877—Bishop Kain . . . . . Wheeling, W. Va.
1878–1885—Archbishop Gibbons . . . . Baltimore, Md.
1886–1894—Cardinal Gibbons. . . . . " "
1895—Archbishop Satolli, Apostolic Delegate
Washington, D. C.
1896–1900—Cardinal Gibbons . . . . . Baltimore, Md.

1901—Cardinal Martinelli, Apostolic Delegate
Washington, D. C.
1902-1906—Cardinal Gibbons . . . . . Baltimore, Md.
1907—Archbishop Farley. . . . New York City, N. Y.
1908—Archbishop Falconio, Apostolic Delegate
Washington, D. C.
1909-1913—Cardinal Gibbons . . . . . Baltimore, Md.
1914—Archbishop Bonzano, Apostolic Delegate
Washington, D. C.
1915—Cardinal Gibbons. . . . . Baltimore, Md.

Besides the above named, other Bishops performed Woodstock ordinations, as for example: Bishop Corrigan, Auxiliary Bishop of Baltimore, who, in 1913, ordained Rev. J. David Wheeler, S. J., Sub Deacon and Deacon, at the Seminary in Baltimore; and Bishop Curtis of Wilmington, Delaware, who ordained Rev. Edward X. Fink, S. J., priest, at Baltimore in 1887; a few weeks earlier Father Fink had been ordained Sub-Deacon and Deacon at Georgetown College, D. C., by the same bishop. Others are noted in the list.

SYMBOLS AND THEIR MEANINGS.

(b)—Ordained at Baltimore, Md.
(s)— " " Seton Hall, New Jersey.
(r)— " " Woodstock, Md.—Studied Theology at Grand Coteau, La.
(i)— " " " " —Studied Theology at Innsbruck, Austria.
(k)— " " " " —Studied Theology in Canada.
(u)— " " " " —Studied Theology at Valkenburg, Holland.
(l)— " " " " —Member of Loyola (Baltimore) community.
(q)— " in Canada.
(r)— " Sub-Deacon only.
(y)— " Deacon only.
(m)— " Sub-Deacon and Deacon.
(dp)— " Deacon and Priest.
(p)— " Priest only.

(x)—Stationed at St. Francis Xavier's College, New York City, New York, at time of ordination.
(o)— " " Georgetown University, Washington, D. C., at time of ordination.
(sP h) " " Holy Cross College, Worcester, Mass., at time of ordination.

Number after name indicates the province or mission to which the ordained belonged at the time of ordination.

Key to numbers indicating provinces:

1—Province of Maryland–New York.
2— " " Maryland (before New York was united to it, June 16, 1879).
3—New York–Canada Mission (later of Md.–N. Y Prov.)
4— " " " " (" " Canada).
5—Province of Missouri.
6— " " California.
7— " " Turin (California Mission } Now Prov.
8— " " " (Rocky Mountains } of California
9— " " New Orleans.
10— " " Lyons (Mission of New Orleans).
11— " " Canada.
12— " " Aragon.
13— " " Castile.
14— " " Naples.
15— " " " (New Mexico–Colorado Miss.)
16— " " Germany (Buffalo Mission, later Md.N.Y.
16a— " " " (" " " Missouri.
17— " " Rome.
18— " " England (Zambesi Mission).
19— " " Sicily.
20— " " Toledo.
21— " " Venice.
22— " " Mexico.
23— " " France.

M. J. SMITH, S. J.

NOTE: Although this list was most carefully compiled and afterwards diligently revised and compared with the house records kept by the Rev. Father Rector of Woodstock, inaccuracies may have crept in and therefore we shall be very grateful for any correction forwarded to us by Ours.

THE EDITOR.

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
A			
Adelman, Hermann J. 1	1910	Card. Gibbons	
Aigner, Francis X. 1	1894	" "	
Allen, Edward 7	1888	" "	Santa Clara, Cal. Nov. 23, '11
Alvarez, Casimir 22	1895	Ap. Del. Satolli	
Arnold, Charles F. 1	1912	Card. Gibbons	
Arthuis, Paul[(s)]23	1884	Bp. Wigger	
Averbeck, Aloysius 5	1875	Apb. Bayley	[Jan. 4, 1911] St. Charles, Mo.,
B			
Barcelo, Peter 8	1872	Vic. Ap. Gibbons	Spokane, Wash.
Barland, Charles D. 9	1903	Card. "	Nov. 1, '88
Barnum, Francis 1	1887	" "	
Barrett, Thomas J. 1	1905	" "	
Barry, Edward[(b)] 15	1891	" "	
Bashnal, Louis G. 9	1896	" "	
Becker, James 1	1880	Abp. "	
Becker, Thomas A. 1	1903	Card. "	
Bell, Nicholas P. 6	1913	" "	
Benedet, Romualdo 12	1913	" "	
Benn, William 6	1915	" "	
Bergan, Gerald I. 1	1891	" "	
Bernard, Edgar 9	1894	" "	
Bertolero, Cajetan 19	1893	" "	
Blackmore, Henry 6	1913	" "	
Blackmore, Simon 5	1885	Abp. "	
Blumensaat, Herman 1	1882	" "	N. Y., May 5, 1901
Boarman, Martialis I. 5	1886	Card. "	Chicago, Ill., May 30, '11
Boever, Joseph B. 5	1878	Abp. "	
Bolster, John J. 1	1913	Card. "	
Borgmeyer, Chas. J. 5	1893	" "	
Bosch, Aloysius 5	1878	Apb. "	Omaha, Neb., Feb. 15, 1903
Boschi, John 8	1889	Card. "	Frederick, Md., Mar. 19, '02
Boursaud, Edward V. 2	1877	Bp. Kain	
Boyle, Terence J. 1	1910	Card. Gibbons	
Brady, Eugene H. 5	1873	Bp. O'Hara	Joliet, Ill., Jn. 21, '03
Brady, Francis X. 1	1886	Card. Gibbons	Balto. Md. Mar. 12, '11
Brady, Orville D. 1	1909	" "	N. Y., June 6, '12
Brand, D. Leo 1	1883	Abp. "	Georget'n, Jl. 17, '97
Brandi, Salvator M. 14	1878	" "	Naples, Italy, Sept. 5, '15
Breen, Francis A. 1	1915	Card. "	
Brennan, Patrick H. 1	1880	Abp. "	
Brett, William P. 1	1885	" "	Boston, Mass., Feb. 15, '14
Bridges, Charles F. 1	1897	Card. "	
Brock, Edward S. 1	1902	" "	
Broderick, John J. 1	1889	" "	N. Y., Oct. 21, '05
Brooks, William J. 1	1906	" "	
Brosnahan, Timothy 1	1887	" "	Georget'n, Jn. 4, '15

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
B			
Brosnan, Aloysius P. 1	1891	Card. Gibbons	
Brosnan, John A. 1	1889	" "	
Brosnan, William J. 1	1900	" "	
Brountz, Paul 8	1893	" "	
Brown, Albert G. 1	1902	" "	
Brown, John J. 15	1896	" "	
Brownrigg, William B. 1	1887	" "	Phil., Pa., Dec. 14, '04
Buckley, John A. 1	1884	Abp. Gibbons	Phila., Pa., Jn. 15, '98
Buel, David Hillhouse 1	1898	Card. Gibbons	
Buendia, Amabalis 20*	1893	" "	
Bueno, Stephen 1	1888	" "	
Burke, Edmund J. 1	1895	Ap. Del. Satolli	
Burke, Martin 9	1915	Card. Gibbons	
Burrowes, Alexander J. 5	1886	" "	
Butler, John D. 1	1903	" "	
Butler, Leo T. 1	1914	Ap. Del. Bonzano	
Byrne, Francis A. 1	1914	" " "	
Byrne, Michael F. 2	1879	Abp. Gibbons	
Byrnes, Michael J. 2	1873	Abp. Bayley	
C			
Cahill, James A. 1	1911	Card. Gibbons	
Cahill, Samuel 1	1880	Abp. Gibbons	Phila., Pa., Oct. 20, '10
Caldi, Celestine 8	1899	Card. Gibbons	[Dec. 24, 1901]
Calmer, Henry M. 5	1878	Abp. "	St. Louis, Mo.,
Calzia, Bartholomew 7	1877	Bp. Kain	San Francisco, Cal.
Canning, Joseph A. 1	1915	Card. Gibbons	April 11, '06
Carlin, James J. 1	1907	Abp. Farley	
Carney Joseph P. 1	1902	Card. Gibbons	
Carroll, William 2	1873	Abp. Bayley	Georget'n, Jn. 23, '06
Casey, Francis 2	1876	" "	Jer. City, Sept. 16, '12
Casey, Patrick H. 1	1890	Card. Gibbons	
Casey, Patrick J. 1	1894	" "	
Cassidy, John J. 1	1909	" "	
Cassilly, Francis B 5	1892	" "	
Casten, Henry T. 1	1896	" "	
Causey, J. Gardiner 1	1909	" "	[Jan. 27, '06]
Chartier, Remigius(v b) 4	1872	Bp. Becker	Chelmesford, Can.,
Chester, John A. 1	1886	Card. Gibbons	N. Y., Dec. 20, '06
Chetwood, Thomas B. 1	1914	Ap. Del. Bonzano	
Chiappa, Vincent 7	1886	Card. Gibbons	
Clarke, Thomas 9	1915	" "	
Clark, William F. 1	1890	" "	
Clarkson, Felix 9	1915	" "	
Coffey, Henry A. 1	1911	" "	

* Ecuador Mission.

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
C			
Coleman, Jeremiah 1	1885	Abp. Gibbons	N. Y., Feb. 24, '14
Colgan, John M. 1	1888	Card. "	Poughkeepsie, N.Y. Feb. 8, '12
Collins, James W. 1	1887	" "	
Collins, John J., RR. DD. 1	1891	" "	
Collins, Patrick M. 1	1899	" "	
Coltelli, Angelus 7	1883	Abp. "	Santa Clara, Cal., Aug. 18, '07
Conahan, James E. 5	1897	Card. "	
Condon, John E. 1	1893	" "	
Connell, Francis M. 1	1898	" "	
Conniff, Paul R. 1	1907	Abp. Farley	
Connolly, Edward 1	1882	Abp. Gibbons	
Connor, Charles F. 1	1915	Card. "	
Connors, Thomas J. 5	1897	" "	[July 11, '09]
Conway, James J. 5	1886	" "	St. Louis, Mo.,
Conway, John A. 1	1882	Abp. "	Georget'n, Oct. 7, '15
Conway, William J. 1	1904	Card. "	
Cooney, Peter 1	1881	Abp. "	
Coppinger, Edward P. 5	1895	Ap. Del. Satolli	
Copus, John E. 5	1899	Card. Gibbons	Milwaukee, Wis., June 12, '15
Corbett, Edward M. 1	1895	Ap. Del. Satolli	
Corbett, John 1	1901	Ap.Del.Martinelli	
Cormican, Patrick J. 1	1894	Card. Gibbons	
Corrigan, Jones I. J. 1	1912	" "	
Costin, Michael 5	1872	Vic. Ap. Gibbons	Boston, Mass., June 8, '84
Cotter, Anthony C. 1	1913	Card. Gibbons	
Cotter, James M. 1	1908	Ap. Del. Falconio	
Cotter, John A. 1	1909	Card. Gibbons	
Coughlan, John M. 1	1897	" "	
Coveney, John G. 1	1909	" "	
Cowardin, William R. 1	1880	Abp. "	
Cox, William 9	1902	Card. "	
Coyle, George L. 1	1901	Ap.Del.Martinelli	
Coyle, John S.[x] 1	1896	Card. Gibbons	Phila., Pa. Feb. 25, '10
Coyle, William H. 1	1892	" "	
Creeden, John B. 1	1905	" "	
Crimont, Raphael 8	1888	" "	
Cristobal, Felix 13	1877	Bp. Kain	
Cronin, David I. 1	1915	Card. Gibbons	
Cronin, Jeremiah 1	1900	" "	
Cronin, Michael J. 9	1914	Ap. Del. Bonzano	
Cronin, Patrick 9	1900	Card. Gibbons	
Cronin, Patrick S. 9	1914	Ap. Del. Bonzano	
Cronin, Timothy 9	1914	" " "	
Crowley, Daniel P. A. 1	1907	Abp. Farley	
Cryan, Thomas I. 1	1895	Ap. Del. Satolli	
Culligan, William 7	1893	Card. Gibbons	
Cunningham, Wm. F. A. 1	1893	" "	[March 6, '08]
Curran, James J. 5	1891	" "	Omaha, Neb.,

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
D			
Daley, Joseph J. 1	1913	Card. Gibbons	
Dalton, Hugh A. 1	1915	" "	
Daly, David C. 1	1883	Abp. "	Washington, D. C., Aug. 11, '08
Dane, Godfrey, J. 9	1898	Card. "	
Daugherty, Jerome 1	1880	Abp. "	N. Y., May 24, '14
Davey, J. Chas. 1	1907	Abp. Farley	
Davis, Nicholas 9	1885	Abp. Gibbons	
Dawson, James F. 1	1896	Card. "	
DeBold, Philip J. 1	1910	" "	
Deck, James J. 1	1895	Ap. Del. Satolli	
Deeney, William C. 7	1907	Abp. Farley	
DeLaak, Henry J. 5	1890	Card. Gibbons	
DeLaMoriniere, Em'l[b] 9	1889	Bp. Curtis	
Delany, Francis X. 1	1911	Card. Gibbons	
Delihant, Thomas J. 1	1912	" "	
Dente, Vincent M. 15	1914	Ap. Del. Bonzano	
Deniz, Anicetus 12	1911	Card. Gibbons	
DePotter, James J. 9	1889	" "	
DeSmedt, Joseph P. 5	1888	" "	
Desnoes, William L. 1	1915	" "	
DeStockalper, Alex. 9	1886	" "	
Désy, Edward[m] 4*	1875	Abp. Bayley	
DeVilliers, Peter[d p b] 7	1883	Bp. Keane	
Devine, Henry A. 9	1900	Card. Gibbons	
Devitt, Edward I. 2	1875	Abp. Bayley	
Devlin, William 1	1908	Ap. Del. Falconio	
Didusch, Joseph S. 1	1912	Card. Gibbons	
Dierckes, Albert A. 5	1892	" "	Superior, Wis., Oct. 8, '14
Dillon, Gerald A. 1	1901	Ap.Del.Martinelli	
Dinand, Joseph N. 1	1903	Card. Gibbons	
Dimier, Augustine[p] 8	1898	" "	[Jan. 20, '12]
DiPalma, Richard 15	1878	Abp. "	Trinidad, Col.,
Doherty, Daniel A. 1	1892	Card. "	Boston, Mass.,
Doherty, William 4	1877	Bp. Kain	Jan. 15, 1901
Dolan, Michael C. 1	1885	Abp. Gibbons	
Donlon, Alphonsus J. 1	1903	Card. "	
Donnelly, Francis P. 1	1903	" "	
Donoher, John J. 5	1894	" "	
Donovan, Francis R. 1	1905	" "	
Dooley, Patrick J. 1	1885	Abp. Gibbons	
Doonan, James A. 2	1874	Bp. "	Georget'n, Apr. 12, '11
Dossola, Joseph 7	1879	Abp. "	
Dowling, Leo 9	1903	Card. "	
Dowling, James 5	1880	Abp. "	Chicago, Ill. Fb. 6, '15
Dreane, Alexander J. 15	1899	Card. "	[Dec. 6, '85]
Driscoll, Jeremiah 7	1881	Abp. "	Santa Clara, Cal.,

* Ordained in France.

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
D			
Drum, Walter M. 1	1904	Card. Gibbons	
Duane, William J. 1	1901	Ap. Del. Martinelli	
Duarte, Augustus J. 1	1900	Card. Gibbons	
Duff, Rufus C. 1	1891	" "	Poughkeepsie, N.Y., June 4, '13
Duffy, Edward P. 1	1914	Ap. Del. Bonzano	
Dufour, Alphonsus[(d p)] 9	1879	Abp. Gibbons	
Dumbach, Henry 5	1894	Card. "	Chicago, Ill., Dec. 3, '10
Dwight, Walter 1	1907	Abp. Farley	
E			
Earls, Michael 1	1912	Card. Gibbons	
Effinger, Augustus 5	1888	" "	
Eicher, Michael 5	1888	" "	
Elfer, Paul Ae. 9	1903	" "	
Emerick, Abraham J. 1	1890	" "	
Emmet, Thomas A. 1	1909	" "	
Ennis, William J. 1	1894	" "	
F			
Fagan, James P. 1	1887	Bp. Loughlin*	N. Y., Apr. 28, '06
Fargis, George A. 1	1887	Card. Gibbons	
Farley, John H. 1	1907	Abp. Farley	
Farrell, Edward T. 1	1906	Card. Gibbons	
Farrell, Jos. A. 1	1915	" "	
Farrell, Peter J. A. 6	1915	" "	
Fazakerley, Edward I. 9	1900	" "	
Fields, Augustine E. 9	1904	" "	
Filippi, Sanctos[(d p)] 8	1883	Abp. "	
Fillinger, William A. 9	1902	Card. Gibbons	
Finegan, Francis X. 9	1906	" "	
Finegan, Philip M. 1	1900	" "	
Fink, Edward X.[(b)] 1	1887	Bp. Curtis	
Fink, Joseph I. 1	1909	Card. Gibbons	
Finn, Francis J. 5	1893	" "	
Finn, James 5	1898	" "	
Finnigan, Patrick[(b)] 1	1875	Abp. Bayley	
Fisher, John H. 1	1910	Card. Gibbons	
Fitzgerald, Thomas 5	1882	Abp. "	Florissant, Mo., Dec. 11, '10
Fitzgerald, William J. 15	1914	Ap. Del. Bonzano	
Fitzpatrick, John F. 1	1909	Card. Gibbons	
Fitzpatrick, Peter 2	1872	Vic. Ap. Gibbons	Balto. Md. Dec. 10, '86
Flanagan, Peter 1	1880	Abp. Gibbons	
Fleming, John J. 1	1897	Card. "	
Fleming, Richard A. 1	1906	" "	
Fleuren, Henry R. 9	1906	" "	
Flynn, Michael 3	1872	Vic. Ap. Gibbons	N. Y., Dec. 8, '97

* At Brooklyn, N. Y.

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
F			
Flynn, Thomas 9	1881	Abp. Gibbons	
Fontan, Ambrose M.[b] 9	1889	Bp. Curtis	
Ford, Joseph M. 1	1914	Ap. Del. Bonzano	
Forhan, Patrick 2	1876	Abp. Bayley	Worcester, Mass., Nov. 23, '10
Forstall, William[p] 15	1892	Card. Gibbons	
Fortuny, Aloysius 12	1910	" "	
Foulkes, John D. 9	1901	Ap. Del. Martinelli	
Fox, John M. 1	1913	Card. Gibbons	
Fox, John W.[s] 1	1882	Bp. Wigger	
Franckhauser, Jos. B. 9	1901	Ap. Del. Martinelli	
Fremgen, August. M. 1	1912	Card. Gibbons	
French, Theodore 4	1872	Vic. Ap. "	[Dec. 2, '11]
Frieden, John P. 5	1880	Abp. "	St. Louis, Mo.,
Fullerton, Francis deS. 1	1882	" "	Georget'n, Oct. 23,'04
G			
Gaffney, Edward 9	1884	Abp. Gibbons	
Gallagher, Edward F. 1	1910	Card. "	
Galligan, John F. 1	1890	" "	N. Y., July 2, '99
Gannon, Thomas J. 1	1886	" "	
Gannon, William F. 1	1891	" "	
Garbely, Fabian 9	1880	Abp. "	
Gardiner, James T. 1	1886	Card. "	Poughkeesie, N.Y., Sept. 10, '15
Gartland, Hubert 5	1893	" "	
Gartland, Thomas J. 1	1911	" "	
Gaynor, H. Augustus 1	1910	" "	
Geale, John C. 1	1907	Abp. Farley	
Geoghan, John J. 1	1907	" "	
Gerboles, Victor 22	1895	Ap. Del. Satolli	
Gerlach, Joseph 9	1874	Bp. Gibbons	
Giacobbi, Dominic 7	1883	Abp. Gibbons	
Gilbert, Albert 15	1899	Card. "	
Gillespie, Cornelius 1	1887	" "	Balto. Md. Feb. 28,'12
Gillespie, James A. 1	1895	Ap. Del. Satolli	
Gillick, Joseph P. 5	1892	Card. Gibbons	St. Louis, Mo., July 5, '06
Gimenez, Vincent 13	1909	" "	
Gipprich, John M. 1	1913	Card. Gibbons	
Gleeson, Edward J. 5	1885	Abp. "	Chicago, Ill., Oct. 22, '13
Gleeson, Richard A. 7	1894	Card. "	
Goeding, Francis B. 1	1886	" "	
Goller, Hermann J. 8	1899	" "	Spokane, Wash., Nov. 5, '10
Gorman, Joseph A. 1	1892	" "	
Graham, Thomas F. 1	1909	" "	
Gray, James R. 1	1893	" "	
Green, Joseph P. 1	1911	" "	
Greene, John J. 1	1893	" "	

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
G			
Gregory, William F. 1	1887	Card. Gibbons	Georget'n, Oct. 8, '13
Grenier, Joseph 4	1874	Bp. "	S'lt au Recollet, Can. May 4, '13
Grewen, Frederick[m] 1	1908	Ap. Del. Falconio	
Grimal, Joseph 12	1908	" " "	
Gründer, Hubert J. 16*a*	1903	Card. Gibbons	
Guerrero, Victor M. 20*	1893	" "	
Guiney, Aloysius J. 1	1908	Ap. Del. Falconio	
Gunn, Francis G. 1	1886	Card. Gibbons	Worcester, Mass., July 9, '12
Guyol, Amadeus 9	1891	" "	
H			
Hacker, John G. 1	1909	Card. Gibbons	
Hegan, Henry J. 1	1913	" "	
Hammer, Dominic E. 1	1911	" "	
Hamon, Edward[p] 4	1872	Vic. Ap. "	Quebec, Can. Jn. 12'04
Hanhauser, Edward J. 5	1888	Card. "	
Hann, Joseph H. 1	1891	" "	Georget'n, Dec. 5, '15
Hanselman, Joseph F. 1	1892	" "	
Hargadon, Francis B. 1	1907	Abp. Farley	
Harlin, Thomas S. 1	1888	Card. Gibbons	
Harmon, John C. 1	1901	Ap. Del. Martinelli	
Harrington, William J. 5	1899	Card. Gibbons	
Hart, Arthur S. 1	1913	" "	
Hart, John C. 1	1890	" "	
Haugh, Daniel F. 2	1874	Bp. "	Georget'n, Jan. 6, '02
Hayes, John J. 7	1908	Ap. Del. Falconio	
Hayes, Thomas W. 1	1882	Abp. Gibbons	
Hayes, William S. 1	1892	Card. "	Georget'n, Jan. 3, '98
Healy, Jos. L. 1	1915	" "	
Heaney, Frederick W. 1	1901	Ap. Del Martinelli	Worcester, Mass., Jan. 10, '16
Hearn, David C. 1	1895	" " Satolli	
Hébert, Joseph 4	1873	Bp. O'Hara	Fort William, Ont., May 8, '93
Hedrick, John T. 1	1886	Card. Gibbons	
Heichemer, Charles H. 2	1875	Abp. Bayley	Balto. Md. Oct. 21, '93
Heidenreich, Hubert J. 18	1883	" Gibbons	Jer. City., Jun. 29, '91
Heitkamp, Aloysius F. 5	1899	Card. "	
Hennessy, Charles E. 1	1911	" "	
Hemann, John B. 5	1895	Ap. Del. Satolli	
Hill, Joseph F. 5	1897	Card. Gibbons	
Hill, Michael P. 1	1887	" "	
Hill, Owen A. 1	1895	Ap. Del. Satolli	
Himmel, Joseph 1	1885	Abp. Gibbons	
Hoeffer, James 5	1882	" "	Chicago, Ill., Oct. 14, 1913
Hoferer, Michael J. 5	1899	Card. "	
Hoffend, William F. 5	1888	" "	
Hogan, John 9	1881	Abp. "	New Orleans, La., [Dec. 11, '07]

* Ecuador Mission.

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
H			
Hogan, Michael 1	1907	" Farley	[Sept. 18, 1905]
Holland, Frederick[(b o)] 2	1872	Bp. Becker	Boston, Mass.,
Hollohan, John S. 1	1895	Ap. Del. Satolli	Georget'n, Apr. 12, '01
Hollohan, Martin J. 1	1891	Card. Gibbons	Georget'n, Oct. 19, '06
Howle, Francis S. 1	1900	" "	
Huermann, Herman 5	1897	" "	
Hughes, Michael J. 1	1885	Abp. "	Denver, Colo., June 15, '99
Hughes, Thomas A. 5	1878	Abp. "	[Aug. 28, '15
Hurley, John E. 1	1908	Ap. Del. Falconio	Boston, Mass.,
I			
Iorio, Thomas A. 15	1914	Ap. Del. Bonzano	
Ipiña, Thomas 13	1877	Bp. Kain	
Isolabella, Joseph 7	1872	Vic. Ap. Gibbons	Santa Clara, Cal., April 8, 1888
Izaguirre, Modestus 15	1894	Card. "	
J			
Jerge, Joseph M. 3	1877	Bp. Kain	St. John's, N. B., Sept. 3, 1908
Jessup, Michael 1	1909	Card. Gibbons	
Johnson, George F. 1	1907	Abp. Farley	
Johnson, Robert H. 1	1908	Ap. Del. Falconio	
Jones, Arthur 1	1873	Bp. O'Hara	
Jones, Charles C. 1	1886	Card. Gibbons	Worcester, Mass., March 10, 1910
Judge, Henry A. 1	1895	Ap. Del. Satolli	[Jan. 16, 1899]
Judge, William H. 1	1886	Card. Gibbons	Dawson, Alaska
K			
Kane, Michael J. 1	1897	Card. Gibbons	Las Vegas, N. Mex., June 4, 1901
Kavanagh, Denis J. 7	1908	Ap. Del. Falconio	
Kavanagh, Lawrence 1	1889	Card. Gibbons	Phila. Pa., Jan. 15, '07
Kayser, Peter 1	1892	" "	
Kean, William D. 1	1906	" "	N. Y., May 30, '14
Keany, Bernard 1	1896	" "	
Keating, Andrew J. 2	1873	Abp. Bayley	Jer. City, Mar. 22, '95
Keating, John S. 1	1902	Card. Gibbons	
Keating, Joseph T. 1	1906	" "	
Keelan, George A.[(r)] 1	1899	" "	
Keller, Joseph A. 1	1912	" "	
Kelley, James V. 1	1892	" "	
Kellinger, Louis 5	1897	" "	
Kelly, Denis A. 2	1873	Abp. Bayley	
Kelly, Francis J. 1	1912	Card. Gibbons	
Kelly, George E. 1	1909	" "	
Kelly, John C. 5	1885	Abp. "	St. Mary's, Kan., May 26, 1915
Kelly, Lawrence J. 1	1903	Card. "	
Kelly, Patrick H. 1	1889	" "	

NAMES	YEAR OF ORD'N'T'N	ORDAINING PRELATE	DEATH
K			
Kenedy, Eugene T. 1	1914	Ap. Del. Bonzano	
Kennedy, Michael A. 5	1877	Bp. Kain	
Kennedy, Patrick J. 9	1890	Card. Gibbons	
Kenney, Edward 6	1913	" "	
Kenny, George 4	1874	Bp. "	
Kernan, Patrick T. 1	1890	Card. "	Georgetown, D. C., Sept. 10, 1891
Keveney, John 1	1886	" "	
Kevill, William J. 1	1887	" "	Washington, D. C., March 12, 1891
Keyes, Jas. G. 1	1915	" "	
Kilroy, James M. 1	1911	" "	
Kimball, Charles L. 1	1913	" "	
King, Charles 9	1913	" "	
Kinsella, William T. 5	1879	Abp. "	
Kister, George R. 5	1899	Card. "	
Klein, Chas.[b] 9	1881	Abp. "	
Klocker, Francis B. 5	1890	Card. "	
Kohlrieser, Joseph J. 1	1907	Abp. Farley	N. Y., Apr. 18, '10
Kokenge, John B. 5	1887	Card. Gibbons	
Kouba, Emmanuel S. 1	1913	" "	
Kowald, Francis 15	1897	" "	
Krier, Peter A. 5	1876	Abp. Bayley	St. Louis, Mo., Dec. 10, '10
Kreis, Francis H. 1	1906	Card. Gibbons	
Krim, George J. 1	1904	" "	
L			
Lachapelle, Roderick 11	1899	Card. Gibbons	Angers, France, Feb. 19, '01
Lafon, Joseph[d p] 15	1892	" "	
Lagae, Constantine 5	1876	Abp. Bayley	
Lamb, Francis J. 1	1897	Card. Gibbons	
Lancaster, Clement S. 2	1876	Abp. Bayley	
Landry, Joseph F. 7	1896	Card. Gibbons	Pendleton, Ore., Oct. 24, '09
Lane, Charles E. 1	1906	" "	
Langan, John T. 1	1907	Abp. Farley	
Langlois, Hugh 4	1872	Vic. Ap. Gibbons	Montreal, Can., Aug. 8, '95
Latiolais, Alfred 9	1903	Card. Gibbons	
Laure, Augustine[d p] 8	1887	" "	N. Yakima, Wash., Dec. 19, '92
Laurendeau, F.[q] 11	1915	Abp. Bruchési	
Lawton, Daniel P. 9	1895	Ap. Del. Satolli	
Leary, Henry A. 1	1906	Card. Gibbons	
Leary, James F. 1	1906	" "	
Leary, Michael A. 5	1897	" "	[Mar. 13, '10]
Léautier, Marius 9	1892	" "	New Orleans, La.,
Leblanc, Louis 9	1881	Abp. "	New Orleans, La.,
Le Buffe, Francis P. 1	1915	Card. "	Mar. 17, '13
Leggio, Gregory[b] 7	1872	Bp. Becker	
Lehy, John F. 1	1887	Card. Gibbons	

BOOKS OF INTEREST TO OURS.

A New Book of Retreats.—At the request of the author we gladly print as an advance notice the subjoined circular. By the time this reaches our readers the book will be on sale. We hope to give a further notice of it in the next issue of the WOODSTOCK LETTERS.

A Circular Addressed to Ours Only.—

St. Ignatius College, 1076 W. 12th St.,
Chicago, Ill.

REV. DEAR FATHER, P. C.:

After experiencing the advantages of St. Ignatius' Spiritual Exercises in my own person, during the sixty-two years of my life in our Society, and after giving, in each of the fifty years of my priesthood, retreats on the same plan to our own members, to the secular clergy and to a countless variety of religious communities, I have presumed, with the approbation of my superiors, to prepare a volume of retreats, to which I beg to call your kind attention. It contains one Octiduum for an annual retreat, and six Triduums preparatory to the semi-annual renovation of the vows.

If the little work could be offered for sale to religious generally I am confident that it would soon obtain an extensive circulation; but it is intended for the private use of Ours only, and this will necessarily limit its sale to a very narrow compass. My reasons for thus restricting its use are various. One is that we can be more practical when addressing Ours alone, another that we can use such a volume in giving retreats to outsiders without finding the book in their own hands. Besides, I find that such an arrangement is usual in the Society of Jesus.

To prevent considerable financial loss in this attempt, two ways were open to me. One was to charge a high price for each of the volumes sold, the other, to print a cheaper edition and request our houses to buy several copies each. I have chosen the latter method. The work will be found to be neatly printed and substantially bound in cloth, and yet it will sell at a dollar only.

Orders may be sent either to my address or to that of the printer, Mr. B. Herder, 17 South Broadway, St. Louis, Mo.

Your humble brother in Christ,
CHARLES COPPENS, S. J.

A Recommendation by Our Rev. Father Provincial.—

REV. DEAR FATHER:

It gives me pleasure to say a few words in praise of the new book of Father Charles Coppens on the Spiritual Exercises of St. Ignatius. Any new power that will help us to use these spiritual arms of St. Ignatius more effectively

deerves the hearty approval of every Jesuit. The volume is intended for the use of Ours only, and will be found of great service in conducting retreats or in giving the Triduums that take place twice a year before the renovation of vows.

The customary meditations are well arranged, are solid, and at the same time practical. The points are proposed very clearly so as to be readily remembered.

I bespeak for this volume the good will of all of Ours, and trust it may be of great help to a more effective giving of the exercises and be in the hands of all.

Yours sincerely in Christ,

A. J. BURROWES, S. J.

Life of Father de Smet, S. J. (1801-1873). By E. Laveille, S. J. Authorized Translation by Marian Lindsay. Introduction by Charles Coppens, S. J. Illustrated. Price $2.75. New York. P. J. Kenedy & Sons. 1915.

This most interesting biography has already been noticed in the LETTERS, vol. 42, p. 467. All the praise given to it then may be emphasized here. We are glad to see the volume translated into English. Marian Lindsay has done the work well. The life of Father de Smet is a part of the history of our country. And for Ours it is impossible to appreciate the beginnings of the Missouri Province without a knowledge of the career of the great Jesuit missionary. Father Charles Coppens makes this very clear in his excellent introduction to the translation. We may quote here some words of praise from *Le Bien Public.* "From the moment you have opened the book's first pages you will not lay it aside until you have read the whole volume."

The Church of Christ. Its Foundation and Constitution. By Father P. Finlay, S. J. Price $1.00 net. Longmans, Green & Co., 39 Paternoster Row, London; Fourth avenue and Thirtieth street, New York. 1915.

The eight lectures that make up this volume were delivered by Father Finlay in Dublin College of the National University of Ireland. Their purpose is finely set forth by the author in his first lecture. "It is supremely reasonable that we Catholics generally should take our religion upon trust, as, in fact, we do; while it is of vital importance to us that the authority in which we trust shall be one in which we can unhesitatingly rely."

"For, logically, we base our certainty in religion on our certainty that the Church has authority from God to teach what truths we must believe, and what laws of conduct we must follow. And this certainty we do not derive from the Church's teachings. She does, indeed, teach her own infallibility and her power to make laws and to enforce them. But we do not admit her claim until we have satisfied ourselves on other grounds that it is well founded. This leads us to inquire for what reasons, other than her own assertions, do we acknowledge the authority which we attribute to the Church."

This inquiry forms the subject of the lectures. The author has accomplished his task wonderfully well. We do not know of any work in English that furnishes a better apology for our holy religion than this one of Father Finlay. It is brief, yet quite thorough and scientific; it is done in fine literary style, in clear and accurate English. There is no dullness in the lectures, no obscurity. It is just the book to put into the hands of sincere searchers after truth. Catholics will find in these lectures a splendid supply of ammunition for self-defence. We pray for the work the widest circulation especially among priests and Catholic teachers.

The German Jesuit Fathers of Bombay. By an Englishman who knows them, Ernest R. Hull, Editor of the "Examiner", Bombay.

This little, but very important, book is a reprint of a series of articles from the *Examiner*. It is a magnificent defence of our German brethren in Bombay, and at the same time an unbiassed statement of their position before they were ordered to be interned or deported. It is done in Father Hull's usual clear and direct style.

Polish for Use in the Clinic. Rev. Francis Bimanski. St. Ignatius' College, 1076 W. Twelfth street, Chicago, Ill.

This is a pamphlet on the same lines as those already noticed in preceding numbers of the LETTERS. It will be found very helpful by those who have to look after the sick Poles in their homes or in any of our hospitals. The pamphlet contains all the necessary questions for getting whatever information may be needed concerning the physical and the spiritual condition of the patient. There is a key for the phonetic English, as well as one for the Polish pronunciation.

First Lessons in Numismatics for Junior Students of Latin and Greek. Henry Browne, S. J. London. G. Bell and Sons. 1915. Price, sixpence.

Father Browne says in the explanatory note to this brochure that the lessons are mainly intended for use with certain cabinets of coins he has arranged. This is plainly evident for the work throughout supposes ready access to such a collection. He is correct, however, in suggesting that the work will be profitable to others not so circumstanced.

It is to further the use of *Realien* in the teaching of the classics that the little book has been published. Indeed, a more frequent use of *Realien*, whether strictly so or photographed *Realien*, must admittedly give a new zest to classical studies. The scattered explanations, which Father Browne has prefixed to each catalogue of coins in the different cabinets, will lend light to the reader despite the absence of the objects spoken of. Father Browne's book deserves notice because it marks a tendency in classical revival. If in our classes we used the eyes of the students besides their brains, success might be more assured without at all deflecting from our ideals of aesthetic culture to be obtained.

That Office Boy. By Francis J. Finn, S. J. Price, 85 cents. Benziger Bros., New York. 1915.

Whoever has read "The Fairy of the Snows," and we hope many have, will read this new story of Father Finn's with even greater pleasure. Michael is an old friend. We are not surprised to see how finely he has developed as the hero of a tale all about himself. The story hinges upon a popular contest conducted by a popular newspaper. The prize is a grand piano. The rival contestants are a sodality and a club. Michael is the strategist who wins for the sodality. The way he does it is admirably told. There is humor and pathos and many a lesson, especially the lesson of honesty. Yet there is no preaching. Father Finn is still at his best. May he give us many more such stories as "That Office Boy."

Maxims and Sayings of Father Paul Ginhac, S. J. Edited by Father W. Boyle, S. J. Price, 25 cents. Messrs. Washbourne, Paternoster Row. London.

This little book of ninety-two pages is one of the "Angelus" series. As its title indicates it is made up of the fervent and practical sayings of Father Ginhac. It may be opened anywhere, and the reader will be rewarded with a fresh incentive to go forward in God's service. The compiler, Father Boyle, Rathfarnham Castle, Dublin, has a limited number of copies which he will send gratis to any of Ours who make application.

Chaff and Wheat. F. P. Donnelly, S. J. Price, 60 cents. P. J. Kenedy & Sons. 1915.

No one can accuse Father Donnelly of literary inactivity. Though writing but a few years, his works are piling high. This latest book is quite a treat to those who like to have their intellects stimulated, for Father Donnelly's writing is essentially an intellectual goad. One never quite knows what he is going to say next and he seems to lay all the various departments of experience under his tribute.

The title of the present work aptly and quaintly fits it. Father Donnelly picks up human nature as we find it, strikes it with the flail of his quiet humor and gentle raillery and it is not his fault if the chaff of petty failings are not whisked away from the lives of his readers. He reads character well and his pleasing satires recall the laughter of a Horace and not the scourge of a Juvenal—and the laughter is the laughter of correction not of connivance. A quite distinctive trait of Father Donnelly is that he picks out the commoner faults of every-day life that usually go unperceived because they are so small and defy plebeian analysis. His sketches are in the large, in the black and white and it is left with gentle art to the reader to complete the pictures.

His little papers are well polished cameos, rounded off into a completeness that, while quite satisfying, provokes our own further thinking.

My Changeless Friend. By Francis P. LeBuffe, S. J. Apostleship of Prayer, 801 West 181st street, New York City.

"My Changeless Friend" is a collection of papers originally published in the *Messenger of the Sacred Heart* under the title "Eucharistic Propaganda." Intended to foster loving thoughts in the presence of our Divine Friend, the little book may easily be carried in the pocket when one makes a visit to the Blessed Sacrament. The book is not made up of a list of prayers to be read at our Lord; it is rather a collection of little heart to heart colloquies suitable for the keenest as well as the simplest reader. Each paper has for a heading a text from Scripture and is built up around some thought that may be carried from the altar down into the daily duties of every walk in life. Mothers, fathers, teachers and pupils alike, will find in these little heart talks with our Lord strength and consolation for the daily battle of life. The price of the book, twenty-five (25) cents, puts it within reach of everyone.

OBITUARY

Brother Nicholas Paradise

For the past two score years, Brother Paradise was a familiar and friendly figure at Fordham, where he was universally beloved by the faculties and students that came and went during that long period. He is almost the last of that unique group of brothers who have formed part and parcel of Fordham life, and who were so much admired by all for their staunch piety, their charity and their genuine Fordham loyalty. To recount the history of so many years would be a task indeed. But when these years have been spent in the Master's vineyard, shut out from the world by the walls of religious life, years "hidden with Christ in God," whose pen can adequately tell their history? We should need a glance into that great book which St. John saw in vision, the "Book of Life."

The Grand Duchy of Luxembourg, which had a meteoric prominence at the beginning of the present war, was his native land. Mondorf, the modern Badenmondorf, was his birthplace, the time, January 24, 1837. When Nicholas was about ten years old, his father emigrated to this country and became one of the pioneers of the unsettled regions of Wisconsin. There the young lad learned his father's trade of shoemaker and spent his time between this work and the various tasks of the farm. In those days it was a hard life, that life in the western wilds, full of hardships, privations and sacrifices. What made it at all durable and even pleasant, was the truly Catholic spirit of that family, and a lively faith that saw God's providence and care in all things.

When a young man Brother Paradise left the west and came to Buffalo where he worked first in the shoeshop of his brother-in-law and later in a large shoe-factory there. It was during a mission given by the Jesuits of the New York-Canada Mission, that he heard the call to the religious life clearly and distinctly. He lost no time in answering that call, and the early spring of 1864 found him at Fordham as a postulant of the Society of Jesus. On March 29, 1864, he accompanied Father Snyder of Montreal back to Canada to begin his noviceship. On the Canadian border he was separated from his traveling companion, and while Father Snyder who had taken the wrong train was on his way to Ogdensburg, Brother Paradise reached Montreal alone. After another mishap which set him down at the Hôtel Dieu, he at last reached the Rue Bleury, where the superior, on hearing of

Father Snyder's trip back to the States and Brother Paradise's short stay at the Hôtel Dieu, told him he expected nothing better from two Dutchmen.

The next six years were spent at Sault au Recollet, where Brother Paradise was shoemaker and infirmarian. In the latter occupation he had to care for several smallpox patients, he himself catching the disease.

On December 6, 1870, his Father Rector told him to prepare to go to Fordham. To Fordham he came and there remained thirty-seven and a half years. Who will tell the history of those years? The generations of Jesuits and of students that came and went during those years, but while they stayed learned to admire and esteem the untiring work, the cheerful smile, the encouraging words of Brother Paradise. Who will forget his little shoe-shop? Who will forget his shoes that made such allowances for corns and calloused spots? Who will forget the little man with the knapsack swung across his shoulder, who day by day went down the college path to the city? And if he left many friends behind him at Fordham, it was to make many more among the proprietors and salesmen and clerks in the various stores he visited. Even after forty years there are some who ask for Brother Paradise and his little leather bag.

In 1908, Brother Paradise was transferred to Brooklyn College where he remained four years. In August, 1912, he returned again to Fordham, quite broken in health. For over ten years he had suffered from diabetes, and although he carefully observed the prescribed diet, his strength gradually weakened with the years. To be back again at Fordham, where he had spent most of his religious life, where every nook and corner was reminiscent of the early days, seemed to give him a new lease of life. He asked to be allowed to read at table, a duty which he had performed for many years at Fordham and also during his stay at Brooklyn. Only those who have heard him can appreciate what his reading was. Clear, distinct, intelligent and with a grace rarely excelled. He would, as he often said, tackle any language except Greek and Hebrew. During the day, both morning and afternoon, with a burlap bag swung over his shoulder and a spear in his hand, he travelled over the Fordham grounds picking up the papers that found their way there from the windows of the "L" trains and the pockets of the school boys. He did not wish to be idle, but wanted to die in harness.

On April 30, 1914, he celebrated the golden jubilee of his entrance into the Society. It was a joyous celebration, the jubilee of "Paradise Regained". From his religious brethren and from students who had known him years and years before came letters of congratulations. They praised Brother Paradise and they praised his shoes, which, as they wrote, had helped them over many rough places in those olden days.

Toward the close of 1914, his strength grew weaker and early in 1915 he was confined to his room, then to his bed and one week before his death, he was taken to St. Francis' Hospital, where he died peacefully on February 5, 1915. During these last weeks he had suffered severely, but with a patience and resignation, even with a cheerfulness that edified all. The Office of the dead and mass were said in the sodality chapel at Fordham and he was buried at St. Andrew-on-Hudson. R. I. P.

Louis R. Parsons, Novice

The De Profundis bell's single stroke at ten minutes past five on Tuesday morning, October 26, 1915. sent the recently risen community to their knees to pray for the repose of the soul of the lovable novice, Louis R. Parsons. He was the first novice to die in the novitiate of St. Andrew-on-Hudson, Poughkeepsie, New York. Two days later, on Thursday, October 28, (the same day on which three hundred and forty-seven years before, Saint Stanislaus Kostka received the habit of the Society), the body of Brother Parsons was enclosed in a plain pine coffin and buried in the novitiate cemetery. His one hundred and five brother novices, the Juniors and the Tertian Fathers, with the parents, brothers and sister of the deceased, were more inclined to pray to him than for him.

Born in Gesu parish, Philadelphia, Pa., September 1, 1899, Louis was the youngest child of Mr. and Mrs. Paul J. Parsons. Of their four sons these pious parents had already given three to the Society, and of the two daughters, one to the congregation of the Sisters of Notre Dame. His youth, and the fact that he was the last son raised some difficulty when Louis desired to follow his brothers' footsteps. He had completed the classical course in the high school department of St. Joseph's College, Philadelphia, where he had always ranked among the class leaders. Since his eighth year he had served a 5.30 mass every morning in the Church of the Gesu, and after his first holy communion, when nine years old, he received daily. Thus early the Bread of Life was his ardently longed-for nourishment. His love of the Blessed Sacrament, later the most pronounced of his characteristics in religion, grew stronger with every communion. His faithful attendance to his duties in the St. John Berchmans' Society and our Lady's Sodality were rewarded by medals from time to time.

Prepared by this life of piety and devotion, Louis was a fit subject for the Society. Advised to wait a year or two, this advice was changed over night, and on July 30, 1915, he began the first probation. Thomas à Kempis tells us that the only way to be loved is to love. Brother Parsons

loved everyone and was loved himself. His diminutive figure—he was scarcely five feet three, weighing about a hundred pounds—at once attracted attention. A winsome smile and kindly interest in everyone captivated one's heart. His eagerness to be of service to all, and his quick, feeling sympathy, which found a variety of expression, endeared him to the whole community. One day in the book-bindery a novice cut the tips off his index fingers. Brother Parsons, who was helping, was more distressed than his unfortunate brother novice, and could not be contented until assured that the wounds would not prohibit his fellow novice's per severance. On this and similar occasions the tears would well into his big eyes, and his emotion render him speechless.

This love for his brothers in religion was only the natural reflection of his burning love for our Lord in the Blessed Sacrament. During the day he yearned for morning to come that he might receive his sacramental Lord. It was inspiring to see him approach the altar to receive holy communion, his frail little hands joined upon his breast, the large eyes modestly cast down, not to be raised again until the signal was given to leave the chapel. His reverent genuflection was worthy of imitation. He never heard the Holy name without bowing his head.

This piety and love which made him so beloved kept him perfectly natural. He was always a boy, delighting in boys' games. Baseball and handball he played as well as his strength allowed. Here again his thoughtful consideration for others manifested itself. To afford others an opportunity to take part in the games he would seek to withdraw. It is safe to say that the other novices seldom gave him this permission. He delighted in swimming. Apparently there was no resistance to his little body as he glided with swift sure strokes through the Hudson's waters, or floated easily upon the long rolling swells from the day-boats. Those who saw him will never forget the picture he afforded, treading water, arms upraised, calling: "So deep, brother."

On September 29, the first year novices began the long retreat. During the first week of the spiritual exercises several novices of the second year noticed that when Reverend Father Master was giving points for meditation on death, sixteen year old, healthy Brother Parsons looked as if death were remote for him. However, he made his retreat, anticipated for years before entering the Society, in a thorough and most edifying manner. He was fond of long walks—(twice at Philadelphia he walked the twenty-five miles to Valley Forge)—and on each "repose" day following the first and the second weeks, he was out morning and afternoon. But during the third week, like a bolt from the blue, he became seriously ill. At supper, on Friday, October 22, the novices at his table noticed that his face was swollen con-

siderably. That meal was his last with the community. The dread disease, erysipelas, spread quickly. The swelling continued and so puffed up his face as to close his eyes; finally the brain was attacked. His pain was excruciating and wrung tears from the eyes of those near his beside. His mother, summoned from Philadelphia, was a helpless witness of his agony. To enable his mother to see him he was removed from the infirmary quarters, which are in cloister, to the bishop's room. When this transfer had been accomplished the Brother Infirmarian told the patient: "You are now a little bishop." Promptly the reply came: "I prefer to be a Jesuit." By way of preparation for the expected arrival of his mother, he was asked which he would like to see, his earthly mother or his heavenly mother. His reply was that he desired to see both.

The little martyr's patience and courage were inspiring. Unable to see his mother, he nevertheless recognized her voice, and spoke consolingly to her. The services of several specialists were powerless to afford him any relief. In this extremity he turned to the best of Physicians, and that spark of love for his Eucharistic King which had grown brighter and more bright each day of his pure life, now burst into a flaming desire to receive Him as often as possible. He received the holy viaticum shortly after twelve o'clock on Monday night, October 25. He received extreme unction devoutly, himself giving the responses. Consciousness fled soon after, and thus mercifully relieved, he continued until ten minutes past five when his pure soul winged its flight to a well-earned reward.

In the retrospect, when we consider Brother Parsons' life of singular holiness in the world, his entrance into the Society this year instead of a year or two later as advised, his short three months in religion, and participation in more than three weeks of the long retreat, the hand of Providence seems clearly discernible. Truly it may be said of him: "Consummatus in brevi, explevit tempora multa." His practical mind which provided an intention for every duty of the day, preceded and followed by visits to the Blessed Sacrament, is evidenced in his definite retreat resolutions manifesting a grasp of the spiritual exercises and a maturity of judgment beyond his years. He was a chosen child, a rare flower destined to bloom its short space and then, silently folding its beautiful petals, to droop and die. R.I.P.

Father Henry Moeller

Father Henry Moeller died in Detroit, Mich., on December 20, 1915. He was sixty-eight years old. His day's work was done. I think he could repeat Stevenson's line and mean it, "And I laid me down with a will." Two months before, he had concluded his last "long retreat," the eighteenth, to the tertians; and when he left for Detroit, to act as Spiritual Father in the college there, he said with the whimsical wistfulness of an old man that this was his last acrobatic performance, to "climb up on the shelf." What had been said in jest was dreadfully near right earnest now: that he was only "a pair of eyebrows and an immortal soul." Yet, when God took to Himself the soul of Father Henry Moeller, He took out of this world something very fine, that was a loss to all who knew him. For though Father Moeller in his day had done much good work, what he did was at all times less to us than what he was. As to what he did, there are many opinions, of course.

"Not on the vulgar mass
Called 'work', must sentence pass,
Things done, that took the eye . . . "

There will, one hopes, be no divergence of opinion as to what he was: an inspiration to the men who knew him, a figure that stood up amongst us knightly and ideal, a man who bore about him, body and soul, the aura of divine romance, a lonely man who was withal every man's friend.

It would be very foolhardy to attempt, in a score of printed lines, a thorough characterization of Father Moeller. He was not even an easy man to know. Though genial and companionable, he was remote. Simplest and most unaffected of men, honest as a child, he yet baffled. Something of the poet, of the man of vision, was about him always: a matter of contempt to the unperceiving, and of reverence to those who knew. The world of thought and feeling was his world; yet few men understood their fellow-men better than he: he had the intuition that comes from sympathy, from the power and habit of looking at things through other men's eyes. In him were blended a score of qualities which, taken separately, might seem to contradict each other. Much of the anomaly was due, no doubt, as in every good man, to the victories of grace over nature—with the conquered natural traits still enjoying a sort of "home rule." But much of it was in the many-sided man himself, in a rich nature compassing a rare variety of gifts.

Then too he had a distinguishing charm of manner; a marvellous voice, pleasing, flexible, expressive of every

emotion from tenderness to terror; a great command of language. It has been remarked that he bore no small resemblance to Newman; something of the same slender, yet vigorous, frame; of the same light swiftness of carriage; of the striking countenance, aquiline, keen, masterful, yet calm, reposeful, and with a hint of wistfulness. And the likeness was in his soul too; in his literary gifts, though of a much lower order; in his subtile, delicate sympathies, at once strong and sensitive; in his unflinching honesty and courage of conviction; in the pathos of his self-tormenting; in his great loneliness, even with a host of friends and admirers; above all, in his vivid faith and transparent spirituality.

It is in this last that Father Moeller was, after all, a great man. Perhaps we may sum it up roughly by saying that he was exceptionally humble, sincere and charitable. This is no empty banality of "de mortuis nil nisi bonum." His humility was of the abiding and deep-rooted sort that leaves a man unconscious of it. It was impossible for him to be condescending and patronizing; there was no question of his stepping down to the level of the lowest, for he *stood* there, simply and very much at ease. There was a delightful contrast between this humility and the natural fineness of the man which, in long years of missionary work, made him revolt from the crass manners and heavy wits of the rough people he had to deal with. He used to be dreadfully cast down by ill-success in a sermon. During the year following his term as Provincial, I have seen him sitting in his room, head in hands, a picture of dejection, like a disgraced schoolboy, after some preaching effort which his accurate self-criticism condemned as a failure. His repression of complacency over success was, on the other hand, savage in its relentlessness. He has been known to break off a brilliant descriptive passage in a sermon, abruptly, almost to the consternation of his hitherto charmed hearers. When questioned about it, he said, "Oh, that was just Moeller!" He held many positions of honor in the Society, but they never lifted him in thought or conduct above the simplest comradeship with his fellows. No man with a vow not to ambition dignities ever had, I believe, less temptation against it than he had. Indeed the chief fault he had was half a virtue. He was diffident and indecisive; but it was mainly his self-depreciation that made him so.

His sincerity and simple honesty bordered upon the heroic. He walked straight before God and with all his fellow-men. He could be reticent, but he could not go two ways in his speech. Nor could he even act a part, in spite of his subtlety of mind and his histrionic ability. Sometimes, in his capacity as superior, he felt called upon, as the vernacular has it, "to put up a bluff." He might force himself to begin it, but he could not carry it through: it

always ended in a ridiculous fiasco. He had not merely the sincerity of purpose which *wills* to act rightly; he had also that much rarer gift, intellectual honesty. He was intolerant of sham, as much in himself as in others. And though not at all suspicious or inquisitorial, he had that clarity of vision which makes a lie, even a pious lie, grow shaky in the knees before him. It would be absurd to say that no one else could deceive him; but quite right, that he could not deceive himself. I think that was what made his spiritual direction of others so eminently sane and true: he saw straight, he cut away that subconscious pretence which is to a right view what weeds are to a garden, he exaggerated nothing, he dissembled nothing. As a result, few men ever had so sure a sense of spiritual values. All his wide experience was of immense profit to him, for it came to his soul undistorted by any twist of judgment.

With all this, however, one knew, so to say, but the surface of the man, until one knew his charity. His life was no tinkling cymbal nor sounding brass, for charity was the heart and core of it. Of his charity toward God, I do not venture to speak. But of his charity toward men, and in particular toward the men of the Society, there is much more to be said than the brief limits of this notice can contain. Nor could any mere incidents give an adequate idea of it. On the negative side, one could remark that he was singularly free from offences. He had a keen wit, but it was rarely unsheathed, so careful was he of the sensibilities of others. His sense of humor was constant and subtile, yet even that he kept greatly in check, or let play mainly at his own expense. He was marvellously poor in tales about others, preferring jejuneness with charity to the spiciness that other men's reputations pay for. His positive charity was richer still. It had made him that most helpful sort of human, a good listener. One could talk to him as to few others, certain of being understood, certain of sympathy, certain of the absolute unselfishness and self-forgetfulness with which he met one. The troubles of others fretted him more than did his own. With his tertians, if there was a fault, it was the fault of excess: he fussed over them, he worried about them. In him indeed charity was patient, was kind, envied not, dealt not perversely, was not puffed up.

For the external facts of his life, this brief resume must suffice: He was born in Covington, Ky., on January 5, 1847. One year he spent at the Benedictine College, St. Vincent's, in Beatty, Pa. The remainder of his high school and college studies he went through at St. Xavier's, Cincinnati; from which college he was graduated in 1866. In the following February he entered the novitiate at Florissant, Mo. 1870-73 saw him a philosopher at Woodstock. He taught poetry and rhetoric classes in St. Louis and Cincinnati, and for the year before his theology taught the juniors at Florissant. His theology he made at Woodstock, being

ordained priest there in 1880. The year following, he again taught the juniors at Florissant, and presumably made some sort of tertianship at the same time. For the next two years he was in Detroit, as professor of rhetoric and prefect of studies. In July, 1884, he was made rector of St. Xavier's, Cincinnati, a month or so before taking his last vows. On Christmas day in the year following, he was installed rector of St. Louis University. The new buildings on Grand avenue, begun under his predecessor, Father Meyer, were completed during his term of office, and were in use the last year of that term. In 1889, relieved of his office of rector, he was appointed to the missionary band. He continued at that work seven years, until 1896, when he was sent to Florissant as tertian master. In 1904 he became rector at Florissant, holding the office a little over a year, until, on December 8, 1905, he was appointed provincial. He was provincial rather less than two years, being succeeded by Father Rudolph Meyer, on September 1, 1907. After a year as pastor in Cincinnati, he was again made tertian master in the house at Brooklyn, O., where he was appointed rector three years later, in 1911. In September of last year he was relieved of both offices, tertian master and rector, but continued to give the "long retreat" before departing for his new station in Detroit.

The end came swiftly, even suddenly. He complained of a cold; was found to be suffering from an attack of pneumonia; was removed to the hospital. The attack was said to be slight. Though he did not think it necessary to receive the last sacraments, he made his confession and was anointed by the chaplain of the hospital. The day following, he collapsed suddenly, was unconscious an hour or so, and died at 1.05 P. M., December 20. He was buried at Florissant. R. I. P.

Father Timothy Brosnahan

The beginnings of the life of Father Timothy Brosnahan, his earliest education, his vocation and his entrance into the Society of Jesus in 1872, at Frederick, Md., might have remained a part of the unremembered past, had it not been that he himself had written it all out and left it in the form of a whimsical diary discovered among the papers in his trunk after his death in June, 1915. We reprint the diary as we found it:

1856—January 8. I was born in Alexandria, Virginia, and was baptized on the Sunday following in the Jesuit Church of St. Mary by Father Vigilante, S. J. I was a pagan therefore from Tuesday until Sunday. Sometime in the following June my parents left Alexandria and as a matter of course I accompanied them. My father was hired as overseer of Mr. Claggett's farm near the present Brightwood,

a northern suburb of Washington. Here I grew up peacefully and happily in the woods whose mysteries I have loved ever since.

1861—In the beginning of June I started to go to school. It was a private school for farmers' children about a mile from our home. My sister and I walked this distance every day when we didn't get a lift from a passing farmer.

1862—Because of conditions due to the civil war which had broken out the year before, my parents came to Washington in the November of this year and settled to my final happiness in the Jesuit Parish of St. Aloysius.

1863—In the Spring of this year I had a severe attack of pneumonia which brought me to death's door; as the doctors decreed that I was to die, Fr. Roccofort S. J. came and heard my first confession. Afterwards my confessors were Father Stonestreet and Father Lynch of the Society of Jesus. I never went to confession to any but a Jesuit Priest. In the summer of this year I heard Mass—a Missa Cantata—for the first time and was much amazed at the ceremonies of which I had no understanding and I wondered about it for sometime afterwards until like other Catholic boys I gradually and unconsciously grew habituated to it and understood in a dim fashion that it was a religious exercise at which God was present. After coming to Washington I went to school first and for a short time to a pedagogical Turk who took private pupils and promised to teach them something. Whether he ever succeeded or not I don't know. Then I went to a school kept by two maiden ladies whom I reverenced and who taught me such elementary things as I was capable of learning. Then, after mastering the intricacies of the multiplication table and the processes of adding, subtracting, multiplying and dividing numbers of a very finite extent, I went to a parochial school, which was at this time held in the basement of the Church and was presided over by a Mr. Brophy, dressed in severe black and elevated on a platform; afterwards in the school building on Eye street between North Capitol and 1st Streets, East. The principal here was Mr. Thomas A. Rover. The impression he made on me was that he was always neatly dressed and never lost the impersonal severity of his good temper and placid calmness. Then I became acquainted with Beadle's Dime Novels which I devoured surreptitiously until my mental tastes craved for something higher. These stories were supposed by our elders to induce wild and adventurous inclinations and were thundered against by parents, teachers and priests, but as boys, being sons of Eve and having a taste for forbidden fruit, our ancestral depravity manifested itself somewhat in this more or less dangerous way. I never felt any inclinations to fight Indians, being quite content to let them alone provided they would stay out West. I acquired a habit of reading though, which almost anything would satisfy,

and consequently read anything I could lay my hands on from the life of a Saint to a public document. I never attended a public school, a blessing I owe to a thoroughly Christian mother.

1867—In the month of April I made my first communion and was confirmed by Archbishop Spalding after making a retreat of three days that was conducted by Father Daniel Lynch.

1869—I left the Parochial School and entered on September 18th the preparatory school of Gonzaga College, then situated on F Street N. W. between Ninth and Tenth Streets. My first teacher was Mr. Charles O'Leary, a layman from Frederick City, Md., who taught me the elements of Latin. He was an extremely gentle and patient man. Father Boone gave us the retreat this year and stirred my conscience very much. In the following year 1870 I was in the class of Mr. Reilly, a layman also from Pennsylvania who was a disciplinarian but kindly disposed towards boys. I looked forward to the retreat this year but was for some reason disappointed and in a boyish way felt it for some time.

1871—Gonzaga College was removed from F Street to its present location on Eye Street between North Capitol and First Streets N. W. The old order of classes was disturbed and we had a special teacher in English, Mr. Coleman, who afterwards gave the money for fixing the Museum at Georgetown ; in Mathematics Mr. Charles Hoffman and in Classics, Fr. Sheerin. In Classics I learned nothing until Father Lynch took us in charge at the middle term. In the summer of this year I applied to the Provincial to enter the Society, but was received so coldly by him that I gave up hope and would have abandoned the idea if it were not for the considerate kindness of Father Lynch.

1872—Sometime in July I saw Father Lynch and told him of my dislike of meeting Father Keller again. He assured me that it was not necessary, made all arrangements and sent me to the Novitiate at Frederick, Md. Although my vocation was much frayed I always felt a desire of escaping from the world and entering some state where I could live secure from sin. Yet had it not been for the vigilance of Father Lynch I should assuredly have drifted along and ended God only knows how. I was wholly unprepared as a scholar to become a novice, having completed with less than mediocre success the class of Suprema Grammatica though I was quite proficient in Chemistry and had shown more than average talent in Mathematics. But however that may be, neither any special talents I possessed or any piety I showed as a boy could have induced Father Lynch to take such an interest in my case. My vocation and especially my going to the novitiate that summer was as clear an intervention of Divine Providence as well could be. I had not chosen Him,

He had chosen me. I was sent, and went almost as unemotionally as a boy goes on an errand. I reached the novitiate about 11 o'clock on August the 21st and entered the silent corridors in the care of Father Ward, who turned me over to Brother Chester, afterward Father Chester, to be my angel. In due time I took my habit and entered into the routine life of a Novice."

Thus far goes his diary for this time of his life. His noviceship was passed under the guidance of Father Ward. After his juniorate of two years at Frederick the tall, thin junior, with gray eyes hidden beneath a heavy growth of auburn hair, came to Woodstock for his philosophy. In after years he wrote in red ink across a batch of notes gathered in his early years the well-known words of Wordsworth, "The child is father to the man." So in Woodstock must have been fathered in him that keenness of mind and fondness for formal logic which was a fundamental interest and a serious business of his whole life, source indeed of much of his annoyance as a teacher when those sure and inviolable laws were tampered with or despised, his strength as well against many an adversary ranged against the Society or the Church.

One who passed these early years with him writes: "His great talents developed slowly and shone chiefly after his period of study. . . . In his younger days he was always reckoned very clever indeed, but also somewhat erratic and if I may use the expression intellectually cranky." It is one of the chief credits, however, of Father Brosnahan's life, that his crankiness greatly disappeared with time. Age and education but rubbed off most of his idiosyncrasies, and as he advanced in years a difficult dispoistion was supplanted by a more mellow character.

Providentially, as after years would seem to show, at the end of his philosophy Father Brosnahan was sent to Boston College to teach. Of this period of his life, that only which remains is the loving memory of the class of 1884, which class he carried from the grammar classes through Rhetoric and then in 1883 he went to Georgetown for his last and fifth year of teaching. For union among themselves, for loyalty unremitting to Boston College, for versatile ability and representative capacity, this class of 1884 stands out still as one of the very good classes of Boston. Father Brosnahan was always, up to the end of his life, the source and center of their loyalty and their confidence and in after years we find letters from them to him brimming over with affection and dependence upon his counsel and judgment. Indeed, it may be interesting to see the young professor with his class of rhetoric as he afterwards described himself in a letter to the editor of the *Stylus*, which magazine Father Brosnahan had founded and conducted in 1883:

LOYOLA COLLEGE, BALTIMORE,
October 4, 1909.

DEAR MR. BIRMINGHAM;

I read your letter informing me that the *Boston College Stylus* is twenty-five years old with something like affright. It may have been consternation. Is it possible that a quarter of a century has melted into the past and become part of that misty substance out of which rash retrospective men construct history, since I taught Rhetoric to the class of '84? Why I remember it as though it were last night's vivid dream, the familiar forms gathering with almost universal promptitude before my magisterial rostrum at 9 A. M. precisely. Can it be that pilfering time has filched so many years from them and me? The pleasure with which I saw them grow mentally full, exact and ready is almost with me yet; as is also the Aristarchian glee I felt when drawing a transverse blue pencil (*transverso calamo*, you understand) through their lurid or polysyllabic adjectives, their strenuous or overworked nouns, their time-worn phrases and frayed conceits. A phantasmal picture of the old class-room rises before me as I write—the square room, its monotony of wall unbroken save by two windows, a door and a black board, the yellow desks, twenty I believe in number, the dear faces of the busy occupants, who like Charles Lamb ill brooked "the dry drudgery of the desk's dead wood," the clever or perverse quirks with which they did Horace or Sophocles into English, the traps they laid in order to supply me a theme for long digression, the guileless ease with which I sometimes fell into their traps, the joy and inspiration of it all. I can recall them all now as they sat in serried rows confronting me, can assign them each now the Latin names once bestowed on them. . . . But I shall not weary you with a long catalogue, not having Homer's gift. Though by the way I may as well confess to you that I used to think Homer not only slumbered but slept when essaying that poetic flight of the second book.

The members of the class of '84 were, when the *Stylus* was started, what you would call to-day Sophomores, that is to say, if we can trust the Greek etymology of the word, foolishly wise and wisely foolish. They were therefore hopelessly hopeful idealists. Horrea, the sound of whose name would mislead you regarding his charming personality, and Cochlea, who was no snail, were the daring spirits who urged the launching of the *Stylus*. They had the triple brass required by Horace for such an enterprise—"*Illis robur et æs triplex circa pectus erat.*" With buoyant hearts of oak trebly reinforced by brass they reversed the exploit of Sir Boyle Roche, or whoever it was, and having shanghaied with persuasive words many of their fellow students, they unfolded the sails of their imagination, shipped the anchor of silence, and set out in quest of the ideal—the lure of youth—into a sea of ink. It may be that my metaphors

are mixed in these last sentences. If so dear Editor overlook it; many things get mixed in twenty-five years. At any rate the *Stylus* was launched by the class of '84. In the words of Milton it "prospered more securely than prosperity could have assured us."

"But alas, and *miserabile dictu*, when I returned to Boston College in '90 I found it lying in dry dock, dismantled and rotting, its crew scattered, and its destiny apparently the junk heap of an abortive enterprise. For some reason, either because its cargo didn't pay, or because no mariner capable of occupying its bridge was forthcoming, or because it had run on a lee shore, or for some other reason beyond human investigation it had ceased to fly its flag. The pathos of its fate stirred the nautical heart of the valedictorian of '94. Through his energy the old bark was refurbished, recommissioned, remanned, and for a second time got under weigh with flying colors. Since then it has come to me regularly, freighted with pleasant memories and the aroma of other days. May it continue henceforth with duly certified clearance papers to make its monthly trips, headed towards the ideal, and piloted by the wisdom of youth guiding it by the chart of ages.

In conclusion, Dear Editor, I harbor no malevolent feelings towards you for having startled me with the information that I am twenty-five years older than I was a quarter of a century ago. After all you are not responsible for the revolutions of the earth around the sun, nor for the successions of seasons nor for the flight of time—if it is time that flies. There may be some truth in the opinion of Austin Dobson who maintains on the authority of an old French versifier that time is stationary and that it is we who move.

Behind the sequence of changes which we measure by the apparent diurnal motion of the sun, he would hold that there is an eternal now. Appearances succeeding appearances in numerable sequence is the woof of time, he might contend, and sense perception the warp. When we see the substance of things, and phenomena shall have been made void, we shall lead a timeless life without jubilees to remind us of transitions, of yesterdays and tomorrows, of pasts, futures and pluperfects. Until then however, I wish the *Stylus*, its editor, staff and subscribers a jubilant silver jubilee in the present, a glorious golden jubilee twenty-five years hence and when another '84 comes round an opulent centennial. And on this last occasion may you be requested to contribute some gray haired nonsense to its pages.

I am yours sincerely,
TIMOTHY BROSNAHAN, S. J.

This, the first class which he had taught, stood loyal to him when he was afterwards rector of Boston; one of them, Dr. Francis Barnes, of Cambridge, managed the first publication of his reply to Dr. Eliot; all of them have been prominent in the activities of the Boston College Alumni, while several

have been presidents of that Association, one of them conducted one of the large successful garden parties which did so much to centralize interest in the efforts for the greater Boston College, and others of them have been the backbone of the Boston College Club of Cambridge, an unique and efficient unit of the Boston College Alumni.

After his last year of teaching spent at Georgetown, Father Brosnahan returned to Woodstock in 1884 for his theology. During his theology he was the efficient editor of the WOODSTOCK LETTERS for the year 1886–1887. Ordained in 1887 and theology successfully completed, he returned to Boston for one year to be professor of rhetoric and then went back to Frederick for his tertianship under Father William Pardow as tertian-master. In his sketch of the life of Father Pardow, Father Brosnahan writes of this time of his life, or rather of his tertian-master: "The two qualities of the spiritual life in him that most impressed his tertians were his intimate, personal love of our Lord and his practical use of the Scripture. He brought home to them, by the conviction with which he believed it himself, the fact that our Divine Saviour was an ever-present brother, friend or master of them, under the same roof with them." In accordance with these words we are not surprised to find Father Brosnahan writing in his own notes of a retreat made fifteen years after: "The chief fruit of this retreat must be: Estote imitatores mei sicut et ego Christi. What would Christ do? In quo quis peccavit. Or is it not that misrepresentation and misunderstanding is the badge of the soldier of Christ?"

After his tertianship Father Brosnahan was appointed professor of logic and general metaphysics at Woodstock, in which position he remained until 1892 when he was sent to Boston College. He pronounced his last vows in Woodstock on February 2, 1892.

In 1894, after professing philosophy for these two years, Father Brosnahan was appointed rector of Boston College during the provincialship of Father Pardow, who had been his tertian master. During the four years of his administration he was well-known as a strenuous, thorough and progressive superior, performing the duties of rector and prefect of studies with characteristic energy and devotion. As the prefect of studies he attended to the marks of the boys, was present at the class specimens, followed the careers of individuals, and identified himself with all the interests of the students, with their debating societies, their college paper, which he had founded as a scholastic, and later restored to life, and with their athletics. There was indeed no movement in either the college or the high school which did not receive his personal consideration and vigorous backing. It cannot be doubted that this absorption in the studies of the college was a great incentive to the labors of the boys and to the efforts of the teaching faculty. As pre-

fect of studies he was able to give wise directions to young teachers and he manifested a special faculty for discerning the chief deficiency of a professor, and would tell it to him in a way to be remembered. He was none the less appreciative of good work and expressive of his gratitude. He himself had always a suppressed and unsuspected enthusiasm for actual teaching and took great delight in the mental development of his pupils, and no teacher was more observant, or quicker to detect, or more grateful for their progress. During these years Father Brosnahan arranged the graded courses of English reading fitted to the aims of each class of the high school and the college, which schedule was in a measure subsequently adopted by the province and made a part of the complete schedule of studies. Similarly he wrote the summary of the aims and methods of Jesuit liberal education which he published as an introductory to the annual catalogue of the college and which was afterwards used by other colleges of the province for the same purpose. He introduced the class of physiological psychology as a requirement for the seniors of the college, and appointed Dr. Francis Barnes of Cambridge, one of his class of '84, to be its first professor. Geology too was added as an elective study by him as also was descriptive geometry in his last year as rector. He established too a laboratory course in chemistry requiring ninety hours of laboratory work for each student. As a result of these new courses Father Brosnahan was able to make an arrangement with the Massachusetts Institute of Technology, whereby these studies in Boston College would be credited in a student's first year in the Technical School. By such broad and progressive methods Father Brosnahan increased the number of students each year of his administration until they reached the number of 450, the highest in the previous history of the college, although it was well-known that he was strict and severe in his standards of scholarship. As a rector he had taken hold of the finances of the institution with that clearness and vigor of vision which left its impress on all that he gave himself to. He straightened out the scholarship funds, refunding where the original deposit had been expended by his predecessors, and though all who were under him attest that he was generous with his community in their needs, he so managed the income of the college that he was able in the last year of his rectorship to make all arrangements for the purchase of a very large piece of property on both sides of Massachusetts avenue, in Roxbury, at a price which, at its worst, would prove a valuable speculation. There were hopes indeed of better things. For it was rumored in the circles of the city at the time that the municipality intended draining the marshes that made this particular section less favorable and to construct on the line of Massachusetts avenue a boulevard connecting Boston proper with South Boston and Dorchester. If this project had been realized the property would have bounded to a

very great value. And even though the improvements were not completed, the fields were used for years as college athletic grounds, and in 1912 were sold at a good profit, enabling the first of the new Boston College group of buildings to be completed. Father Brosnahan proved himself throughout a solid financier, yet not too conservative and timid, but, as in all the deliberate things that he did, sure and strong.

As rector of the Church of the Immaculate Conception, at that time the favorite church of the Catholics of Boston, Father Brosnahan was none the less successful. He improved the interior of the church, repainting and decorating it; he gave especial attention to the men's retreat of Passion week, so that every year it increased in the number and fervor of those who made it under the auspices of the Young Men's Catholic Association. He himself, according to the custom of the house, was as rector one of the regular preachers at the Sunday high mass. He could never speak extemporaneously without great difficulty and failure; but he knew himself well and used to write every one of his sermons and, sitting in the cupola that is mounted on the residence on Harrison avenue, used to smoke the long pipe that was so well-known by ours for years and would commit to memory every word of his sermons. They were written by him in that style, academic and thoughtful and powerful, which afterwards was displayed in his efforts as a writer. Many of them are still preserved among his manuscripts. We may close this section of the life of Father Brosnahan with an interesting incident that is related by a distinguished layman who well merited his friendship. His friend writes of him: "He was a man of wonderful vision, clear and penetrating and in one instance I remember this to have been shown in a remarkable way. He was sitting in my office, discussing matters about the Boston Archdiocese, and he said, 'There! there is a curate at the West End who will make a great Archbishop of this Archdiocese and he will fill that place yet.' The curate was the present Cardinal of Boston and within ten years he had become a Prince of the Church." It is interesting to observe that when Cardinal O'Connell was sent to Rome as Rector of the American College, Father Brosnahan gave him a farewell dinner, and when the pamphlet on Eliot was published Mgr. O'Connell wrote to Father Brosnahan a most pleasing letter from Rome and told him that he was just about to take the article over to show it to Father Meyer.

In 1898, Father Brosnahan returned to Woodstock to teach metaphysics for one year and then became professor of ethics. Immediately he began to compile and evolve his notes on ethics which he afterwards printed under the title of Adversaria Ethica. As in all things, he labored strenuously over this work making it completely his own and gave

it the character of a clear and comprehensive system of ethics modernized and made practical which in the opinion of very many of those who studied under him has no equal in the published books of ethics. Father Brosnahan was engaged in the translating of this work into English and in adapting it to the latest theories of modern writers and had finished general ethics when the malady that brought on his death came over him.

Father Brosnahan was a successful professor. His method consisted mainly in the reading of his book and in explaining the more intricate and subtle points, leaving, however, as much as possible to the industry of each individual student. As knowledge had with himself made a bloody entrance, in keeping with this principle he was rigid in his demands from his scholars in their repetitions and circles. It was his principle of pedagogy that by not feeding his pabulum as to young children, but by allowing each to do his best in the cultivation of his own talents and in shifting as much as might be for himself, greater average growth would result. In his annual repetitions there was a change in his method; then by pointed questions he uncovered the depths of each proposition and unbared the obscure places with wonderful ease, which method many thought he should have adopted throughout the year. He had considered and rejected this theory out of the conviction that his own method produced better students and surer scholars. His principles and his demands were well-known. He wanted no one to become a flat and meaningless speaker; it was the idea behind the word for which he was ever probing; his desire for real thought and the avoidance of empty words may be seen from an expression of his made to one who took his remarks good naturedly: Mr. —— "You are like the old horse on the tread-mill; you move a great deal but you do not get anywhere." "My book", as he used to call his Adversaria, he held to be, at least for his class, like the depositum fidei which the Apostle recommended to the care and study of his disciple.

Some words of Father Brosnahan written in about the year 1905 will recall some of the class-disputations which he used to conduct. It is part of a letter written during a winter month. "Personally", he writes, "I still retain my dislike for cold weather and for very many who write books or in other ways ventilate their opinions. I have a suspicion that my purgatory will be to sit sleeplessly and lightly clad on the North pole and listen indefinitely to interminable discussions on subjects of no importance conducted by intensely interested disputants, who are superbly convinced of their knowledge and ability but congenitally incapable of observing the ordinary laws of logic. A purgatory of that kind endured continuously for a few years would expel all traces of my besetting sins and go far to render me fitter for association with the blessed and the peaceful."

In 1906, Father Brosnahan was made prefect of studies at Woodstock to succeed Father Anthony J. Maas. He introduced the Academy of St. Thomas for the theologians, and during his reign as prefect of studies began the public acts in theology and philosophy.

It was while he was professor at Woodstock that the educational world throughout the United States was startled by the appearance of a paper in the *Sacred Heart Review* and in the *Boston Globe* for Saturday evening, January 13, 1900. The paper was entitled "President Eliot and Jesuit Colleges." It had been an open secret in Boston for years that Harvard College had been trying by many kinds of means, to lessen the repute of Boston College and of Jesuit colleges in general by strictures placed upon the entrance of their graduates into the university departments of Harvard and by references to the difference between the breadth and liberty of courses in Harvard College and the rigidity of those at Boston. It was Harvard's aim as conducted by President Eliot that Boston College should be driven from existence or its courses controlled by the dictation of Harvard. The alumni of Boston had grown somewhat disconsolate. Harvard had been increasing enormously in numbers owing to the elective system while the Catholic college in a Catholic centre in which at the time the greater portion of the population was Catholic, was proportionally insignficant. Then came the opportunity to speak openly and Father Brosnahan seized it. "Perrupit Acheronta Herculeus labor."

In a paper in the *Atlantic Monthly* for October, 1899, President Eliot, advocating the extension of the elective system into the high school, had gone out of his way in a paragraph full of hidden sarcasm and of derogatory insinuations to liken that of the Jesuits to the rigid Moslem system of education.

In the beginning of the following December, Father Brosnahan addressed a letter to this magazine asking if they would receive an article controverting some of the questions raised by that of President Eliot. The *Atlantic Monthly* sent him the following reply:

BOSTON, December 9, 1899.

REV. TIMOTHY BROSNAHAN,

DEAR SIR:

We have your letter of December 6th in which you propose submitting to us an article controverting some positions taken by President Eliot of Harvard in his article on Secondary Schools. We regret to say that it is not the policy of the magazine to publish articles in controversy and we therefore cannot encourage you to submit the article which you suggest.

Yours very truly,
THE EDITORS.

This answer of the editors of the *Atlantic Monthly* seemed rather ingenuous in light of the fact that in their January number they did publish an article controverting the position of President Eliot and written by Andrew F. West of Princeton University.

This refusal of the magazine of New England induced Father Brosnahan to print his paper elsewhere and so it came that it appeared in the papers mentioned above and soon after a pamphlet containing this same article was published by the *Sacred Heart Review*, which pamphlet sold in the beginning for ten cents. In 1915 a second-hand book store was advertising this same brochure for sale at the price of sixty-five cents.

In a subsequent paper issued the same year from Woodstock and entitled "The Courses leading to the Baccalaureate in Harvard College and in Boston College", Father Brosnahan drove home harder some of the hinted assertions of the first paper. The occasion of this paper was an assertion in a newspaper that a professor intimately acquainted with the management of the Harvard Law School alleged that the reason for the discrimination against the Jesuit College graduate in the university departments of Harvard was the inferior standard of studies in the Jesuit Colleges. On account of this inferior standard Harvard had made the unseemly and absurd rule that graduates of these same colleges should be required to attain an average of fifteen per cent. higher than other students in the university departments. In his answer Father Brosnahan showed in a masterly manner that Boston College was not inferior but superior to Harvard in the courses of studies.

The comment caused by these papers was immediate and widespread. Father Brosnahan too received congratulatory letters from college professors from every section of the country. The Boston College Alumni Association was given an impetus and a confidence that has lasted until the present time and has been, we believe, a partial cause of the growth of the new college. Jesuit education throughout the whole country received many flattering considerations, especially since men were disposed, even though with somewhat faulty logic, to judge of the two systems by a comparison of their respective protagonists. Father Brosnahan appeared a giant and President Eliot a pigmy. The argumentum ad hominem was emphatic and convincing, even as much as the logic and brilliancy of the written word. Father Brosnahan appeared a splendid type of the accurate, well-informed, powerful, resourceful, balanced and eloquent mind, the best ideal of a liberal education. And since that day he has been always regarded as such throughout America. As for President Eliot, the educated world that had snickered in their sleeves at him before, then laughed aloud, and ever since, whenever

he presents his fads of five-foot book shelves, or strange religion, the educated world unkindly greets him with loud laughter and a cartoon.

After the Eliot controversy, Rev. E. Winchester Donald, at the time Rector of Trinity Church, Boston, and a personal friend of Father Brosnahan, who stood outside the Catholic Church only because he thought he saw too many O'Briens, McCarthys and O'Donnells within, paid this high compliment to his Jesuit friend: "Father Brosnahan", he said, "throughout this dispute, made no pretense of being a gentleman, but showed himself a thorough one throughout. Dr. Eliot made all pretense to be gentleman but failed evipently to be one at all."

After Father Brosnahan had succeeded so well in his articles against President Eliot there followed from his pen a series of papers on education written at Woodstock and at Baltimore. Some of them were printed in the *Messenger*, the forerunner of *America*, and others, perhaps the best of them, read before the Catholic Educational Convention. Chief among all in fame was his paper on the Carnegie foundation, in which he stripped this apparent benefaction of its glamor and attraction and showed it to be a step towards control of education that tended towards the obliteration of religion and the dictation of atheistic tenets in the courses of studies in the large institutions of learning. This paper quickly achieved wide repute on account of its startling revelations and its unavoidable conclusions, and his "Equo ne credite" was heard and heeded on many sides. In his "Kantian Ought" he reached perhaps the summit of his power of expression and showed his keenest skill in making clear an obscure subject by reducing it to its simplest terms.

The writings of Father Brosnahan revealed his true worth. He was not only a dissecting dialectician but a constructive logician, not merely a keen metaphysician but a broad and comprehensive philosopher. The quality of mind which he best manifested was his logicality. When a professor at Woodstock he had constructed a series of diagrams by which very mechanically one could detect whether an argument was logical or sophistic and where its weakness was. His own mind was just such a finely set machine which when applied to a subject would reduce it to its simplest statements and then would stamp them as false or true or doubtful. Thus to settle clearly and define precisely the point at issue was his first painstaking effort in any dispute. In which connection it is interesting to observe that this logicality came as a natural result of the education of the Jesuit as it has been specially applied in the house of studies at Woodstock, a system to which Father Brosnahan had devoted himself with exclusive loyalty.

His clarity in settling the point at issue was outrivalled almost by his tenacity in sticking to it. His single mindedness in this task was truly Ignatian. The reader realized

that Father Brosnahan had but one simple thesis, one main truth to elucidate and establish. Subordinate questions though not neglected were relegated to their proper places. When President Eliot, to cite a clear case, made the mistake of asserting the education of the Society to be 400 instead of 300 years old, Father Brosnahan halted his vigorous march, and in a brief footnote of only five lines disposed of this arithmetical confusion, as he quietly styled it. All the derogatory insinuations of Dr. Eliot he tore away, as one removes the husk to unbare the kernel. For this preeminent power, a text book on argumentation cites a portion of his paper against Dr. Eliot as an example of how to select the argument of an opponent for refutation and the text book is edited by a Harvard professor.

To his logicality and tenacity in clinging to the point at issue, he added perfect sureness; we speak of his writings. Everything was proven to the hilt. His statements were not only true in a sense; there was no sense in which they were not true. He never had to retract a written statement and his conclusions were irrefutable. When, for instance, he attacked the elective system at Harvard and hinted that some had received the baccalaureate degree after 'snap' courses of study, he was not satisfied with this safely a priori statement, but had quietly forearmed himself with a sufficient number, something like seventy affidavits, of men who declared that they had been handed or presented degrees by Harvard for very 'snap' courses, and he insisted that the exact character of these courses should be indicated in the affidavits.

Though in some of his papers on less important subjects his style was a little too erudite and somewhat curious, in most of them and in all the important ones there was exhibited a wonderfully clear and chiselled style. With "always the right word for the right idea and never a word too much," there abounded a richness and consistency and luminosity that have given some of his writings permanent value.

A part of the history of his writings that could not be well left untold is revealed by the following statement once made by him. "The keenest pleasure I take in writing," he said, "is to think of the gladness it will bring my old mother when she sees what I publish. She will not understand one word I write about 'The Educational Fact,' or the 'Kantian Ought' or 'The Carnegie Foundation,' but she will be able to read my name in print at the bottom."

His great talent as a thinker was manifested to special advantage in his retreats to Ours, where his original, profound and penetrating treatment of the principles of right living and of religious perfection showed his superior mind. Gifted neither with voice nor eloquence, even a very poor reader, unable to create by such gifts a bond of union with himself and his audience, yet despite these drawbacks, if indeed in a sense they were not to him advantages, his written

presentation of truth which he read in a passionless way seemed to reach many far crevices of human nature and start many sympathies and harmonies of thought and feeling, never before aroused or realized. He did not aim to show the reasonableness of sanctity, but spoke rather of the sanctities that spring and proceed and are founded on reasonableness. Thus it might be aptly said of him that he did not so much stir you up as that he settled you down.

He treated not so much of the utility but of the necessity of reasonableness. It was a special contention of his that no ordinary sanctity could be solidly acquired that did not proceed from and was not founded on reasonableness; that before religious should strive for the other virtues of piety or religion they should ground themselves in the cardinal virtues of justice and prudence, temperance and courage. It was a simple statement yet a sweeping one when applied to the religious life, that one should strive to be, by God's grace, first a thorough man if one wanted to become a saint; that one must, for instance, practise the requirements of ordinary justice before one aspires to the demands of charity. And all who heard him knew that his life warranted him to speak thus. The rugged principles of truth and fair dealing and openness were the very evident characteristics of him. Never politic or diplomatic, hating all things that were mean or petty, given neither to gossip nor small detraction, seeking after no preferment, but content always in his work, one who knew him well said that he was the honestest man he had ever known, which honesty, this man continued, brought him no moss-covering of friends, but gave him a freedom somewhat akin to celibacy. It was especially in the conferences of the retreat that his own self was best revealed. The titles of them are indicative of his individuality. "Self Conquest;" "Venial Sin;" "The Moral Virtues," were topics developed by him, while at times he would speak of the rise and trend of contemporaneous philosophical and sociological movements with a charming aptness and an accurate learning and with the incommunicable simplicity of a thorough philosopher.

In private life as well was this his special vocation to be a thinker made manifest. Often to others had he repeated the adage of Bulwer Lytton that if one wants to find an old thought, one must read a new book; and if one wants a new thought one must read an old book. This was with himself a principle; he did not read lighter literature, though he was always a reader, and so from fertile sources he kept ever with him a fund of interesting reflections giving him buoyancy and alertness. His presence alone was provocative of intellectual activity, and no recreation among Ours was ever vapid in which he took part. After such an afternoon's conversational chat in which Father Brosnahan had

participated, Chief Justice White, who had been present, remarked to another of the party: "Father Brosnahan has a wonderfully clear and comprehensive mind. With such men for professors there is no wonder that the Jesuits are in the forefront as educators."

In one of the old books of the Society, Father Brosnahan had learned very early in his career the motto, *non multa sed multum*, and in his own time and province there was no better example of one who preached and practised this precept. As one reads his diary one becomes convinced that the foreground and the background of his life was thought, far reaching and practical thought; certainly of him could it be said that his life was a forward moving stream of consciousness, displaying depth and grace and power, and as it advanced a widening and grander beauty. Indeed some have said that his best trait was the general tenor of all his days. A distinguished layman who admired him not so much for the brilliant things that he did as for the steady philosophical course of his life, unbroken by any inconsistencies or contradictions, yet full of forceful convictions on all subjects of broad interest, wrote of him at his death:

"The Order has lost one of its brightest lights. The Catholic Church one of her ablest men and the United States one of the really great men of his time. It has been my good fortune in the last twenty years to meet most of the men with reputations in this country, and no man in my judgment stood higher than he."

If we may be permitted to say a word upon the character of Father Brosnahan, we think that to one who studied his personality it was evident that there was but one interest that dominated all his intentions and stirred him to his intensest activity, and that was his loyalty and deep abiding love for the Society. One who had known him well declared that from an intimacy of forty years the trait which he admired in him most was this same loyalty to the Society which monopolized all his affections so that he had no friends in the ordinary sense of the word. It was though, a well-grounded and practical affection. He had made a long and constant study of the Institute and history of the Society, acquiring therefrom not merely a superficial knowledge, but a clear grasp of the fundamental articles of the Constitutions combined with a definite information regarding the changes or modifications made therein by successive General Congregations. It was in accord with such principles that he gave counsel to superiors when asked, and he was consulted frequently, or unto subjects when needed. Those who were in the third year of probation with him will recall the many occasions on which this accurate information was of service not only to the students of the Institute, but even to the Father Instructor of Tertians as well. In like manner he had a splendid knowledge of the

history of the Society not merely as regards the broad outlines of her life, but also in all the details of her apostolic career, especially in North and South America.

From such knowledge and study there had been engendered in him a fiery zeal for the reputation of the Jesuit for scholarship and lofty intellectual ideals. His rectorship in Boston gave scope for the exercise of this zeal, and it was shown in a constant insistence upon exact and comprehensive work among the students. He abhorred slovenly, careless work, and many a boy was vividly aroused from his mental lethargy by the scathing rebuke of this devoted lover of true learning. Believing and claiming that inefficient teachers are the Society's worst enemies, he was careful that their class room work should be thoroughly up to his own standard of precision and rigor. He was noted too for his scrupulous care in granting degrees, refusing to do so unless the conditions called for by the colleges of best repute had been fulfilled to the letter. On one occasion he was besieged by several gentlemen of high standing who were eager that he should grant a degree to a man of influence in the community. Having received their request he wrote to all the members of the Alumni upon the subject, and finding the majority of them opposed to the bestowal of the academic honor in question, he remarked: "Well, I did not intend myself to confer the degree, unless the candidate made a full course in philosophy, but I am delighted to learn that the Alumni have sound ideas upon this most important subject."

So it was that in Boston College as a part of the Society's work he was especially and whole-heartedly interested. Even a layman who had had fine opportunities to observe him, and who, through a life as member of the House of Representatives at Washington, and as President of a large Trust Company, had been made capable of forming good judgments of men, said: "The real principle of his life was loyalty, and to say this makes me recall his speech in relation to the statue of Columbus in front of the Cathedral in Boston, when he said: 'There it stands, the statue of the discoverer of America, holding the globe in one hand, with the other hand pointing to Boston College.'" So too to a certain Father who once asked his wishes with regard to an invitation to speak at the Catholic Summer School, Father Brosnahan answered: "You may accept any invitations to lecture or to preach, provided always you are announced as a professor of Boston College."

This loyalty was none the less shown to individuals of the Society. It not unfrequently happened that he had to bear criticism and censure for mistakes of others, but it was well known to some that he endured this rather than be less loyal to the good name of a superior or brother. Like many a man of talent he had received rebuffs, and

many of them, during his life, but he was never known on that account to mope or to slacken in his work.

Of course the best example of his love for the Society was the zeal and care with which he prepared his answer to Harvard and Dr. Eliot. Although at the time of these articles he was in no way connected with Boston College—he had been removed from its Rectorship over a year previous—yet an attack had been offered to the Society, and that was sufficient to goad him to do what he had never before attempted, to publish his writings.

In his last years at Baltimore Father Brosnahan used frequently to say to some who were more intimate with him, that now as he was growing old his earnest endeavor would be so to mould his character that he would be not a trouble and a burden to the community, but a comfort and consolation to all; and young and old gladly bear testimony that he fulfilled this last ambition of his love for and loyalty to the Society and the Province.

In 1909 Father Brosnahan was changed from Prefect of Studies at Woodstock to the Professorship of Ethics in Loyola College, Baltimore, where he also gave a course of evening lectures upon this same subject to a gathering of laymen. A digest of these public lectures was published and led many to the hope that this little work would be soon followed by a complete treatise in English which would leave to others the rich heritage of his best years of reflection and study. In the early months of 1914, however, Father Brosnahan began to show very evident signs of a complete breakdown in health, and Doctor Kilroy, of Washington, who examined him recognized that Bright's disease, with its accompanying heart weakness and sclerosis of the arteries, had made great inroads upon his constitution. As far as able, though he had to give up class, he kept up other works and continued to edify the community by his deep humility, child-like obedience and cheerful patience. Then indeed began to shine out from him the contentment of his whole life and the firm grasp that years of unremitting endeavor had acquired. A very interesting piece of school boy talk will show how the students of Loyola regarded him. Among the older boys whom Father Brosnahan taught was an amateur artist who used to spend much time to the amusement of his fellows in clever drawings and cartoons of the members of the faculty. When a companion asked him why he had not made a picture of Father Brosnahan, whose tall figure and unusual countenance seemed excellent subject for imitation, the artist answered: "He is too confounded square to cartoon." Father Brosnahan spent the summer of that year, 1914, at Georgetown resting, and returned in the fall for class looking much improved. He continued to teach and to make progress in his work on Ethics. He was so precise and careful in rendering the

Latin philosophical terms into true their English equivalents that he spent hours or days at times before he could decide on a single word. The phrase "*actus humanus*" gave him special difficulty. And with the definition of moral obligation, or the signification of the English word "ought", he had struggled for months. He practised his theory of *non multa sed multum* unto the end. He kept fairly well at his work until March 1, 1915, when he again had to betake himself to Georgetown Hospital. But he came back to Baltimore on April 9, improved somewhat, and went again to the classroom until May 27, when it was thought best by superiors that he return to the hospital. Father Minister, Father Renaud of Loyola, went with him and was advised by Dr. Smith in Baltimore and by Dr. Kilroy in Washington that he should be anointed that day. Accordingly, Father Brennan of Holy Trinity, Georgetown, administered all the last rites of the Church. Gradually the malady asserted its full control and Father Brosnahan began to sink into the sleep in which, at 3.45 of the afternoon of the First Friday, June 4, he passed away to a reward for a long life, full of strenuous activity and brilliant accomplishments for the Society of Jesus and for the Province of Maryland–New York which he loved so intensely and for which he labored with memorable painstaking. The funeral took place in the Church of St. Aloysius, where he had heard his first Mass, and where he had received the early sacraments of the Church and his boyhood schooling and his vocation. Father Ennis, the Rector of Loyola, Baltimore, said the Mass and Father Brosnahan's sisters and his aged mother, who still survives him, were present at the funeral. His body lies in our cemetery at Georgetown. R. I. P.

THE CURIA.

PATRON SAINTS IN THE CURIA.—*St. Stanislaus Kostka, Patron of the American Assistancy.*—It is a custom in the Curia that each Assistancy of the Society have its own particular patron, under whose protection its labors and interests are specially placed. This patron should be taken ordinarily from the Saints or Blessed of the Society, who have labored or died in the territory included within the Assistancy, whose patron he is elected to be.

Thus the patron of the Assistancy of Italy is our Holy Father Saint Ignatius; of the Assistancy of Germany, Blessed Peter Canisius; of France, St. John Francis Regis; of Spain, St. Francis Borgia; of England, Blessed Edmond Campion. The feast days of these patrons are kept with special solemnity by the Curia itself. On that day the Assistant of that Assistancy is visited with some formality by the other members of the Curia, who greet him with kindly felicitations and make him more substantial gifts of masses and prayers for himself and for his Assistancy. A special dinner too is in order upon that day.

The new Assistancy of America must also have its patron. There was a little difficulty, since as yet no member of the Society, who labored or died within its territory has been beatified or canonized by Holy Church.

The selection of the patron suggested by the Assistant to Very Rev. Father General was determined by the fact that the Assistancy of America is the youngest in the Society. "Give us, Father General, as our patron the youngest Saint of the Society, St. Stanislaus Kostka, who will make Saints among us from the very start." Father General kindly consented, and at the beginning of his beautiful exhortation on Saint Stanislaus given to our little community at Zizers on the evening of November 12th, 1915, he formally announced that this Saint had been chosen as Patron of the Assistancy of America until such times as the United States of America would see some of its own Jesuit laborers raised to the honors of the Altar; then one of their own brethren could be taken as their patron.

THE CURIA'S HOUSE IN SWITZERLAND.

Letter of Father Quintana to Father Socius of the Aragon Province.

ZIZERS, Sept. 22, 1915.

DEAR FATHER SOCIUS:

P. C.

I have written to you before this about the new residence of the Curia. Now that I know more of our present situation, I want to give you a more complete account, for I am sure that yourself, Father Provincial and all the Fathers and Brothers of the Province will be delighted to get it.

Zizers is a small village, of some 1,300 souls and belongs to the Canton of Grisons. The majority of the people, about 800, are Catholics; the rest, Protestants, who are taken care of by the minister of the nearest village, Ygis, which is almost entirely Protestant. The Catholics have a fine church, with two zealous Capuchin Fathers in charge of it.

Zizers is 564 metres above sea-level and 10 Km. from Chur, the capital of the Canton. It is situated almost in the center of a long and narrow valley, formed by two chains of mountains, whose altitude is from 1177 to 2800 metres. Through the valley flows the Rhine, whose source is not far from here; two railroads also run through it, the smaller one leading to the famous sanatorium for consumptives of Davos Platz; the larger one runs to Zurich and Berne. This latter railroad connects in Surgans, half an hour from Zizers, with lines going directly to Vienna, Paris, Rome and Berlin. In this way are established excellent means of communication with the whole Society, a very important factor for a Curia of such vast correspondence as ours and quite in harmony with the recommendations laid down by Our Holy Father in the eighth part of the Constitutions.

Since August 22 the mountains round about us have already been covered four times with snow, which gave us rather chilly and even cold weather. This, of course, is out of the ordinary, and we have had some very pleasant days. Still it seems to announce a damp, cold and long winter. Fortunately, our residence is provided with excellent means of heating.

Over the village of Zizers, which is built against the mountain side, stands the castle of the Counts of Salis-Zizers, part of which is still well preserved. Here and on territory adjacent to it, which was bought by the

Bishop of Chur and other benefactors, was erected in 1900 a beautiful edifice (No. 1 on the postal I am sending you). It was intended for priests who are old or sick, for those making a retreat, and for priests taking a few days of rest from parochial duties. Priests from any diocese of the world are welcome, some are received gratuitously, others pay a fee settled on in each case by the director, generally not more than three francs a day. Those in charge of this hospitable Institute are the excellent Brothers of St. John of God. In case the first building should not provide enough room, a second and smaller one was added in 1912.

This second building (No. 2 on the postal), new and well furnished, is the one we live in. We secured it at a very moderate rent, without seriously inconveniencing the good Brothers or going counter to the principal end of their Institute, because on account of the war few priests arrive and the larger building easily accommodates them all. The arrangement was made with the heartiest good will of the present director of the establishment, an alumnus of the Collegio Germanico of Rome and vicar-general of the diocese. The former bishop of the diocese, chief promoter and benefactor of this foundation, who died here two years ago, had also been educated by Ours in the same college. The present bishop, though not an alumnus of Ours, loves us very much indeed and has already visited us.

Our little residence has a pretty chapel with three altars, a sufficient number of rooms, kitchen, refectory, garden and whatever else is necessary, so that the Curia can with full liberty and perfect privacy lead its accustomed life of retirement and do the work of writing and governing the Society. Our mode of life is the same as in Rome, even more uneventful and monotonous, since we have no ministry whatever, no visiting, no external occupation of any kind, first because the place is very small and the people speak only German; secondly, because the Federal Government gave Rev. Father General leave "simply to reside in Switzerland with his Curia," and we do not wish to give to Protestants the least occasion of complaint about our proselyting; they know well that the Jesuits are forbidden to exercise the sacred ministry in the Republic. Other distractions are unknown in this Curia. Deo Gratias in the refectory was not even given on the day on which we all met together here for the first time, together with Rev. Father General, on August 5, feast of Our Lady of the Snow.

Father Secretary, shortly after arriving, obtained permission to go back to Rome and devote himself exclusively for six months to writing the history of the Italian Assistancy; he is being replaced in the meantime by Father Gerste, his assistant in the work of research. Some days ago the Assistant of Italy also returned to Rome, where he will reside; Rev. Father General thought that his presence there was necessary for some important settlements that must be attended to, on account of present circumstances. The Procurator General and some Brothers have not left Rome. Thus we have here with us in Zizers, together with Rev. Father General, five Assistants, Father Supplens of the Secretary, three substitutes (those of France and England reside in their own Provinces), and five lay brothers. Of these, three are Spanish, one Italian, the fifth, Polish.

The villagers are getting on splendidly with us; the Catholics, both clerical and lay, treat us with real affection; the Protestants look upon us, to say the least, with respect.

To resume my letter, this, our residence, as a place of exile, is very good and we could not ask for better. We are most grateful to Divine Providence, and to Rev. Father General, who secured for us so convenient and comfortable an abode. Still it is "exile," and the desire of us all is that, once the war is over (this war being the sole reason of our leaving Rome), we may go back at once to the Eternal City, our natural residence and expressly pointed out by St. Ignatius for the Curia of the Society.

Let all ask without ceasing the Sacred Heart that He may soon grant us this grace. In the meantime the only recreation and comfort of our Fathers here will be to receive frequent and good news of what is being done for the glory of God in our Provinces and Missions.

Commendo me SS. SS.

Ræ. Væ. servus infimus in Xto,

FIDELIS QUINTANA, S. J.

Cartas Edificantes, 1914.

VARIA

War Notes About Ours.

Belgium.—That the military chaplains at the front are exposed, though not so much as soldiers in the firing line, is easily intelligible. In the present war more than one has fallen victim to his devotedness. We have just heard of one case which, we trust, will not end fatally. Father D. Schurmans, S. J., military chaplain with the Belgian troops, has had the thorax perforated by a shrapnel bullet, but it is yet hoped he will be saved.

Another bit of news, of a different character, has also reached us. Father Pirsoul, S. J., missionary in the Congo, who was convalescent in Brussels, was reported to have been surprised somehow or other in his room by the German authorities, with compromising papers! A sentry was placed at the door of the room: the Father thought it prudent to give the slip to the Germans: he shaved, put on a lay dress and escaped through a window. He succeeded in crossing the frontier to Holland, and is now safe in Canterbury.

England. *A Chaplain in the Trenches writes:*—On my arrival at the headquarter trench, word was passed down to the men and one by one they came in for confession. In three days I heard 200 in one trench and two 'keeps.' By 'keeps' we mean certain isolated posts guarded by about twenty men, posts to be kept at any cost. I wish you could have seen me in one of the dugouts giving holy communion. I certainly did not look very clerical in my uniform and my boots well smeared with mud, but our dear Lord does not mind. He knows we cannot help it, and besides 'Sacramenta propter homines.'

Let me try to describe one such spot, a dugout which my lads tidied up for me. Imagine a hole, about six feet square, and four feet deep, covered with beams supporting corrugated sheets, piled high with mud, sand bags and bricks to make it bombproof. Here, seated on an ammunition box, with the ciborium on my lap I distributed holy communion. As the communication trench was too narrow to allow more than one to pass at a time the ceremony was very slow. I had just finished when a Protestant came and knelt before me and asked to be received into the Church. He had once attended a mission and was fairly instructed. As he seemed very earnest and there was no time to lose I heard his confession, he made his profession and then went

out to get some water. This he brought in his canteen tin, and was baptized. A little further instruction and he made his first communion. There were no ornaments, not even candles, no music, just the booming guns and shrieking shells to mark his first communion day. I am sure you will join me in a fervent Deo Gratias. This is my sixth baptism since the war started.

Again I was in the reserve trench behind the firing line. The captain in charge of this company is an old Jesuit pupil of Clongowes. He is a model and a frequent communicant. His dugout was arranged for my use; and seated here, on an old deal packing case, I heard fifty-nine confessions. After two hours solid work we adjourned to another dugout for lunch. While here, there was a burst of an extra big shell about 500 yards behind us. And we heard the bits fly over us. I should describe it as a *shower of whines*. Each bit, and there are at times a hundred and more, produces a peculiar crying whine. Any one of these bits could cause death. After lunch, more confessions in another part of the line. This second dugout was less comfortable and very damp. Another two hours and my day's sports totalled 127 confessions, among these, some very rare fish. I got home late with an excellent appetite.

The next morning I had to carry holy communion, 130 sacred particles in a ciborium into the trenches. You can imagine this was no easy work. A few hosts in a small pyx is easy enough but when it comes to a ciborium rubrics cannot be observed. I'll tell you how I managed—don't write to Rome. The ciborium was wrapped in a corporal and securely tied in a handkerchief. I have a big haversack or courier bag; this, containing the ciborium, I hung round my neck, then, wearing a large waterproof cape I started in my cart for the trenches. The cart had to be left a good two miles behind the trenches. We hid it near a ruin so that no aeroplane could see it. This was very necessary as everything here has been hit, except a large twenty-foot red crucifix, which stands at a cross road and gives its name to the spot. The first mile was on a road as silent as death, with battered houses all along. Leaving the roads at a point guarded by a barricade—here the day before one of my boys was shot through the left side—I entered a communication trench quite five feet deep protected on both sides by earth work. These ditches lead to a greater tent lined with planks. As you walk along it is necessary to avoid crushing frogs which are hopping about. The men expected me, and a dugout was arranged as neatly as possible, and here four at a time came in for holy communion. I had to move nearer into the trenches, only some 800 yards from the enemy and again communicants expected me. This time, as the place was small, only one man could come out at a time.

FRANCE. *Cardinal de Cabrierès, Bishop of Montpellier, Congratulates Father Suau, S. J., on the Biographical Notice of Father de Gironde, S. J.*

REVEREND FATHER:

It was a beautiful and holy thought that inspired you to gather as promptly and thoroughly as you could the facts concerning the life, virtues and death of your young confrère, G. de Gironde, S. J.

So it was the first Popes acted, when they selected the public notaries and entrusted to them the care of collecting the Acts of the Martyrs of their age. Thus they wrested from the ravenous tooth of time whatever touched the memory of the heroes who had confessed and glorified the faith by dying for its sake.

You may well feel proud of the Society to which you belong, for she is true to-day, as ever, to the spirit and the example of her illustrious Founder. Daughter of a soldier, born as it were on the field of battle, she has always deemed herself dedicated to face the shocks and hazards of war. She has dreaded no manner of warfare, and her friends and foes vie with one another, the former to help her achieve every day new triumphs, the latter to involve her in dangers, from which she escapes with honor.

The war of to-day, which men agree to call the vastest and bloodiest ever waged, has multiplied heroes in your ranks. If we may judge by the universal sympathy and admiration which his death has called forth, Gilbert de Gironde, whose name sheds such lustre on our Province of Languedoc, seems to be the favorite of them all.

Bravest of the brave, heroic in his charity as well as in his dauntless courage, ever ready to accept and fulfil the most perilous missions, this young Jesuit, with the seal of the priesthood still fresh on his soul, attained the supreme ideal of sacrifice. He gave himself as the victim of immolation, for after descending the steps of the altar, where he had so fervently offered up the holy Eucharist, he hastened to his death, so that the crimson tide of his blood mingling in his veins with the redeeming blood of Christ might be the external ornament and the bright emblem of the victory of his soul.

CARDINAL DE CABRIERÈS.

Gilbert de Gironde, S. J., was killed on the battlefield in Flanders, December 7, 1914, whilst administering the last rites of religion to two dying soldiers. He was thirty-three years old. Ordained priest on August 2, 1915, he was summoned to join his regiment on that same day, before he had the consolation of saying his first mass. The influence and authority he wielded over the soldiers soon won for him the admiration and esteem of his superiors. He was decorated with the médaille militaire and raised to the rank of officer. When the news of his death was brought to his men, they

burst into tears. Though the spot where he lay dead was swept by shell-fire, they went in search of his body, brought it back in triumph, and buried it on the morrow with military honors.

Catholic Revival in France.—In the Irish quarterly, "Studies," Father L. M. Thesslier, S. J., has a hopeful article on Catholic thought in France. The revival is strikingly evidenced amongst the young. M. Clemenceau has stated in "L'Homme Libre" that the threatened offensive of the "young Romans" causes him concern, and that the students of the Lycées weighed heavily upon him. M. Berthoumien has declared that "we (the laicisers) are now only a handful of fighters." M. Herriott, the Radical Senator and Mayor of Lyons, utters the moan, "We no longer have the young generation with us." The professors of philosophy at three lycees make the grudging admission: "The majority of our pupils are practising Catholics." M. Paul Boncour, the Radical Socialist Deputy, says: "The schools and the universities . . . which ten years ago were the best recruiting grounds for Socialism are now giving to the Church and the forces of reaction their best workers." Ten years ago the Catholic students at the École Normale could be counted on the fingers of one hand, but in 1912 one-third of the students consisted of practising Catholics, and nearly all of them were active members of the Society of St. Vincent de Paul. In the following year it was admitted that "clericalism in a new form" had won many recruits among the students.

Notes from the Front.—Killed. Jean Band, Scholastic. Province of Lyons, May 29, 1915. North of Arras. His body was discovered forty meters from the German trenches. Father François de Contagnet, Priest of Province of Lyons, serving as chaplain, was killed June 8, at Dardanelles. Marcel Benôit, Scholastic, Province of Paris, died June 1 while attempting to rescue members of a sapping crew who were victims of an untimely explosion. He saved three and lost his life while attempting to rescue a fourth man. He was suffocated by the gases.

From Father H. Chassaing, S. J.—"From all the letters you have received you must have noticed that the religious character of the troops at the front differs according to the place. One thing is certain, France will not pass through the war with such a thirst for religion that its holy influence will be increased without further cost than the blood already shed. The war has only planted seeds of virtue and goodness. Priests and religious will in future have to be more holy and zealous than ever before and teach men by word and example to live up to their faith."

From Sergeant Coquereau, April, 16, 1915.—This Father was hit by five balls. The first struck his right cheek; it "shaved his whiskers", he humorously remarked. The

second hit his left hand where it made its mark. The third came when he was lying on his stomach and did great damage to his coat. It entered under the throat near the collar, tapped the buttons of his tunic, then entered his chest. A few moments afterwards two grape shots struck his gun and hit two of his fingers. "There is no need to tell you that I dropped the gun. I thought I had been killed and decided that it was not worth while to get back to shelter. Suddenly I said to myself, 'Old man, suppose you try to save yourself!' I got up and began to run but I did not go far. It was 2 P. M. The balls whistling past me made me realize that it was prudent to be low. I found a hollow place and there I lay concealed till 8 P. M. That day I had bandaged at least a dozen wounds of fellow-soldiers and even had the captain of the third division die in my arms, so that with my own wounds I looked like a bloodthirsty assassin." The hospital to which Father Coquereau was sent was formerly a convent of the Ladies of the Blessed Sacrament.

INDIA. *Belgian Mission Fund, Opened by the "Catholic Herald of India" Under the Patronage of "The Little Flower".*—Many of the Belgian Jesuit Fathers and Brothers are among the chaplains and the brancardiers at the front. The latter, on hearing of the needs of our mission, and forgetting all about their own needs and privations, found the means of sending half of their meagre pay to the superior of the mission. Their pay amounts only to forty-seven centimes a day, less than half a franc, or about six annas. In that way, two remittances have been made—one amounting to 120 francs and another to more than 800.

The Catholic Mission of Bombay.—From the *Examiner* we learn that out of the 124 fathers, scholastics and brothers in the whole mission, ninety-five are Germans; and there will be only twenty-seven fathers and two brothers left—Swiss, Luxemburgers or British subjects. The Archbishop of Bombay is to be left in his diocese; Father Dreckmann is allowed to remain in his room at St. Xavier's College and Father Durach, the oldest father in the mission, to stay at Panchgani, besides, about ten of the aged fathers and two brothers, too old to travel, are to be kept at Khandella.

To replace those who go, the German Province has given five neutral or British subjects: two of them, Fathers Lauder and Hennesy, arrived recently from England; Father Blatter reached Bombay on the 10th inst. Two more have started from Holland.

The Calcutta Mission has been able to lend only one brother; the Agra Mission, one secular priest; from Lahore one Capuchin will be given for Sukkur in Sind during the winter months; from Ajmere one for Abu Road; Nagpur lends two fathers for the Ahmednagar Mission and one as military chaplain for Kirkee. Hyderabad lends three; Mangalore, seven; two secular priests from Goa; three Por-

tuguese Jesuit Fathers from Belgaum and Cochin; one brother and probably two fathers from Trichinopoly.

Calcutta.—Three veterans of the Catholic Mission of Eastern Bengal, Father P. Hipp, S. J., Chaplain at Fort William and Kidderpore, Father J. Hoffmann, S. J., from Chota Nagpur Mission, and Father H. Seitz, S. J., assistaut priest at the Cathedral, left Calcutta in November, 1915.

Father Hipp, who is 61 years old, has been allowed, at his own request, to go to San Francisco. The "Golconda" takes the others to Germany, via the Cape and Holland, together with Father L. Cadow, S. J., a young professor of St. Xavier's College, Father J. Blank, who was teaching philosophy in the native seminary of Ranchi, several priests and nuns from various missions, and about 400 German and Austrian subjects.

It is one of the sad consequences of this unfortunate war that it severs dear and long-standing connections. The fathers who leave the mission they served and loved so well, amid the sorrow of parting, will find solace in the thought that they are leaving behind a fine record of work well done. The deep furrow they have traced in the mission field will remain as a perennial memorial of their zeal and self-sacrifice. Deeper still remains their memory in the hearts of their colleagues and their many friends: many indeed are the regrets they leave behind.—*Catholic Herald of India.*

IRELAND. *Chaplains from the Irish Province.*—The following Jesuit Fathers of the Irish Province have been detailed for the duties of chaplain to his Majesty's forces:—Father William Doyle—47th Irish (16th) Division. Father Michael Bergin—Australian Expeditionary Force, Dardanelles. Father Henry Gill—2nd Royal Irish Rifles, B.E.F., France. Father Joseph Hearn—Australian Expeditionary Force, Dardanelles. Father Thomas Maher—Hulton Park, Tring, England. Father Hugh Mulhall—3rd Scottish General Hospital, Glasgow. Father Jerome O'Mahony—B.E.F., Mediterranean. Father Bernard Page—3rd Cavalry Brigade, B.E.F., France. Father Henry Potter—7th Yorkshire Regiment, B.E.F., France. Father Patrick Tighe—No. 1 General Hospital, Heliopolis, Egypt. Father Joseph Wrafter—47th Irish (16th) Division, Aldershot. Father Michael Colman—Transport Service, Egypt.

Death of Father John Gwynn, S. J. Killed at the Front.—The announcement of the death at the front of Father John Gwynn, S. J., will be received with feelings of profound regret by all who knew that devoted and heroic priest. Physically and mentally, Father Gwynn was a big man. Remarkably handsome, tall and soldierly in appearance, he was eminently qualified to serve as militay chaplain, especially with our splendid Irish Guards. Long before the present war, Father Gwynn had been installed as the spiritual adviser of that famous regiment, preaching an annual

retreat for its members at Caterham. Possessing the gift of eloquence in a marked degree, Father Gwynn's lectures and sermons were always eminently impressive and attractive. Father Gwynn has died the death which most befitted him—the death of a soldier—and the Society of Jesus has lost a member who, had it been the will of God to spare him, would undoubtedly have shed lustre on its name. He, and his brother (Rev. William Gwynn, S. J.) were educated at St. Ignatius' College, Galway. He passed brilliantly through all the grades of the Intermediate, being an exhibtioner in every grade. At the age of seventeen he entered the novitiate of the Society of Jesus at Milltown, studied at Louvain and Linz, Austria.

Father Gwynn's sister has received the following telegram conveying the sympathy of the king and queen: "The king and queen deeply regret the loss you and the army have sustained by the death of your brother in the service of his country. Their majesties truly sympathize with you in your sorrow."

The senior chaplain, Rev. W. Keatinge, states in the course of a letter: "He was in a dugout with the colonel of the Irish Guards on Monday in the trenches, when he was struck by a shell. One of his lungs was pierced and he received about a dozen other wounds. He was brought into the hospital at Bethune and died yesterday, about 8 A. M. The mass was sung in the Chapel of St. Vaast. I gave the absolution and said the last prayers at the grave in the cemetery of Bethune. He was a splendid priest absolutely devoted to his men who loved him, and he must have sent a lot of those who died to heaven. It will be difficult for me to find his successor."

Private J. Farrell, writing to Miss Farrell, Cavan, says: "Ireland should feel proud of our chaplain, Father Gwynn, S. J. I saw him rushing down the trench amidst a shower of bullets and shrapnel to give a poor fellow the last sacraments. He is a hero."

Lord Desmond Fitzgerald, captain commanding the First Battalion of the Irish Guards, pays a charming tribute to the memory of Father Gwynn, S. J., in a letter to Rev. W. Delany, S. J.: "No words of mine could express or give a faint idea of the amount of good he has done us all out here, or how bravely he has faced all dangers, and how cheerful and comforting he has always been. It is certainly no exaggeration to say that he was loved by every officer, N.O.C. and man in the battalion. The Irish Guards owe him a deep and lasting debt of gratitude, and as long as any of us are left who saw him out here, we shall never forget his wonderful life and shall strive to lead a better life by following his example. May his soul rest in peace. But although he has been taken from us, he will still be helping us, and rather than grieve at our loss we must rejoice at his happiness."—*From the Irish Catholic.*

Other Varia.

Australia. *Riverview, Sydney. St. Ignatius' College.*—In connection with the "Australia Day" (July 30) collection of New South Wales, in aid of the wounded soldiers, which has already exceeded £600,000, Riverview past and present boys subscribed over £200, for which the rector has already received a letter of thanks from the secretaries of the fund.

In the same connection, St. Aloysius' College, North Sydney, besides a former collection and several gifts to various funds, recently held a highly successful fête on the grounds which was opened by His Excellency, Mgr. Cerretti, Apostolic Delegate, and realized far more than even the more sanguine anticipated.

St. Ignatius' Day.—This day was duly celebrated at Riverview this year. High Mass was celebrated in the morning by Rev. Father Connell, S. J., with Fathers Fay and Sullivan as deacon and subdeacon. Mgr. Cerretti arrived for dinner later on and remained for solemn benediction in the evening at which he was celebrant.

After tea a concert was held and a penny collection of a novel type was introduced by Mr. A. Coffey, an extern master. He recited a now well-known Australian patriotic piece and during the refrain pennies were flung at an improvised target on the stage. At the end Riverview was literally *penniless*, no fewer than 535 pennies being picked up.

The college has had a most successful year as regards sport. The First Team all but won the Great Public Schools Competition suffering only one defeat in the whole season. This defeat unfortunately relegated them to second place. In point of view of points scored we were easily first, no fewer than 170 points being scored for us and only seventeen against. The Sydney Grammar School came next with 130.

The party of Ours coming out to Australia this year by the orient R. M. S. Osterley missed the next world by inches just when out of the Thames. It appears that they sailed within a few feet of a floating mine which glided by unseen until it was just astern. It was then fired upon by an accompanying trawler. The explosion sent the water sixty feet into the air and smoke went up fully 200 feet.

Sunday, November 7, being Home Sunday, when most of the boys are absent for the day, a pleasant little function in the form of the blessing of the new seismological buildings took place. Rev. Father Rector, assisted by Father Pigot and accompanied by the community, blessed each of the rooms in the building and solemnly inaugurated the improved quarters of those weird instruments.

We have been asked by the Archbishop of Brisbane to take over the Church and Parish of Toowong in Brisbane Q. Up to this we have had no houses in the northern state. The final arrangements are not yet completed.

On November 4, took place in the college chapel the annual solemn Requiem High Mass for the repose of the souls of Riverview's old boys and benefactors. It was a particularly imposing ceremony this year in view of the numbers of our past students, some of recent date, who have given their lives for their country in faraway fields. Riverview has now upwards of 200 of her old boys at the various fronts. Her record in this respect compares much more than favorably with the other large public schools of the State, as will be seen when one considers that the average school roll here is about 136 while many other schools have five or six times that number.

Xavier College, Kew, Melbourne. St. Vincent de Paul Society.—This society has a very strong and energetic branch here; the Captain of the house is its President; its number is nearly twenty-five. It collects and distributes to the poor in the neighboring orphanages and deaf and dumb asylums; the last collection found in the unpretentious little box outside the chapel door was £4, an amount which shows the boys are sincere in the sympathy for the poor. It is likewise owing to the efforts of these boys that the two libraries are supplied with the Catholic weekly paper. The Branch meets weekly.

The War.—The old boys are still enlisting in steady streams; the total so far is just over 130. A sub-committee of the Old Xaverians Association keeps in touch with old boys as they enlist; each intending fighter is given a rosary and a college flag and his name is sent to the Association to be inscribed on the honor boards which are to be erected in the great hall upon the completion of the war. The old boys have likewise determined upon the erection of a marble scroll in the college chapel to commemorate those who have made the great sacrifice and who deserve our prayers.

General.—This year in spite of the war the numbers on the rolls are in every way satisfactory; this is owing in great measure to the splendid results scored in the public examinations of last Christmas. Boarders total 114, the largest number for some years, while day boys have very slightly decreased; there are 110 of them.

Doings of Ours.—Father Lockington has been before the public gaze considerably of late. At the request of the Archbishop he represented His Grace at a recruiting meeting in the Melbourne town hall and made a telling speech with his characteristic eloquence and appeal. The Defence Department is printing and circulating the speech; it has already been reported in full by the Catholic journals here.

Father Tighe paid us a visit when his troopship called in at Melbourne; he sailed as chaplain to the Australian men. Of Father Herne but little news has come, beyond that he has been recalled to Egypt to do duty there for a while. The esteem he is held in by his parishoners can be gauged by their practical and self-sacrificing help tended to him. The church at Richmond has its hundreds at communion every morning. They come to the early masses in the dark of the winter mornings and begin the day's work by asking God to keep His protecting hand upon their loving pastor. This pious practice is due in great measure to the work of Father Lockington.

BOSTON. *The College. St. Vincent de Paul Society.*—On Sunday afternoon, January 9, the senior class began its work of visiting the sick. Ten men, with Rev. John F. Fitzpatrick, S. J., and Frederick J. Gillis, President of the Conference, visited the Boston City Hospital, where they went about the wards consoling and comforting and shortening the day for the unfortunate sick by ever so much, even by a minute or two's conversation. On the following Sunday there were double that number of visitors. A plan is working itself out whereby at least a third of the class will be engaged in this praiseworthy work every Sunday. Mr. Albert F. Smith has been appointed Master of Wardrobes, and has the care of providing the visiting committees with periodicals and pamphlets for use on their sick calls.

The New Boston College. The following article is taken from the Boston Saturday Evening Transcript for October 30, 1915: Chestnut Hill's Touch of Oxford. A Near View of the Unappreciated Architectural Splendors of Boston College. By Rollin Lynde Hartt.—This is not written for Catholics, and they will please keep out, for we Protestants hate to be laughed at. Blandly we have gone on—fifty years, now—calling Boston College an "oh yes, one of those places where they turn out Catholic priests." Even to-day, while the institution on University Heights in Newton is inaugurating its new athletic field in a blaze of glory, you will hear passing automobilists comment, naively, "Why, it might be almost any college crowd almost anywhere! We thought students for the Catholic ministry wore cassocks." Which indicates once again that the laugh is on us.

And more properly than ever before. When Boston College hid in Harrison avenue there was some measure of excuse for the prevalent notion among Protestants. At present —well, hardly. With that lordly tower dominating the eminence above the Chestnut Hill Reservoir and visible in all its splendor for miles around, the establishment's newer conspicuousness should make the most self-satisfied ignoramus ask what, as a matter of fact, Boston College is. A Catholic divinity school? Not in the least. If you fancy there are black-robed seminarists walking meekly, two and

two, beneath its Gothic vaults or kneeling in a dim chapel with candles on the altar, you will as reasonably look for that sort of thing at Amherst or Williams. Then what is Boston College? Answer: A College. Not a boy there is making himself a priest—though, out of the 525 students, there are many who will study for the priesthood later on, just as at Williams and Amherst there are many who will by and by study at some Protestant divinity school.

Naturally, this revelation brings a smile when a Catholic reads it. But the facts are put strongly, in order to combat a fixed idea. Apparently, we Protestants accept the principle of a Baptist, Methodist, or Episcopal college, which turns out bachelors of arts and cannot by any means turn out bachelors of divinity, but balk at the notion of a Catholic college doing the same thing. It is high time we left off the follies. Nor is this difficult. Walk boldly in from Commonwealth Avenue, and see for yourselves, Catholics don't bite. On the contrary, they receive you with a charming Irish courtesy, sufficient reward in itself for your coming, while there are other rewards, some romantic, some æsthetic, some moral—moral, that is, in the sense that you feel a tingle of enthusiasm over the fine, manly struggle that has made the institution what it is and braves the future with a spirit of consecrated pluck very splendid to observe.

The mere walk from Commonwealth Avenue toward the magnificent recitation building—the one with the tower, of course, for the Faculty Residence on your left is still an affair of derricks, scaffolds, and tawny gray walls of but a quarter their intended height—has thrills you never suspected. How that majestic pile gains in beauty as you come nearer and get its noble lines foreshortened! You might almost be strolling within the Cathedral Close at Canterbury, and looking up, at a wealth of Gothic loveliness and grace. To call it "one of the sights of Boston" is no extravagance. Nor do you wonder that the Catholics boast of choosing "the finest campus in America." From that undulated hillside, where twenty collegiate structures of the same tawny gray stone are to be grouped in dignified harmony when the plans are carried to completion, you look out across the twin lakes, the wooded shores, the Brookline ridges and hillocks, and, far on beyond, the dim perspective of Boston, where a faint, ghostlike companile, the Custom House tower, seems hanging in air.

Behind the Recitation Building, and at the foot of a steep incline, lies the newly finished athletic field, with its tracks, its "gridiron" and "diamond" and its temporary grandstand —a capital place to meet an undergraduate who will do the honors by presenting you to a Jesuit professor.

You are not surprised that Catholic youths prefer to study under such teachers as these, or that they will make daily pilgrimages from South Boston, Lowell, and even Providence for the privilege. It takes grit, though. As yet, Boston

College has no dormitories, no community life for its undergraduates, and no place to lodge them anywhere near the campus. And they are not only fighting distance; a great share of them are fighting poverty. So, to a serious extent, is the institution. To be sure, the priests who serve as professors have no salaries, but fully half the students receive instruction free of charge while the regular tuition fee is only sixty dollars a year. The college is not a money-maker (what college is?) and its expenses and equipment represent continued sacrifice and struggle.

No doubt the boys who choose Boston College instead of a secular university are influenced more or less by "social suggestion." In Harrison avenue there is still an immense Catholic high school with thirteen hundred pupils. This explains the two telephone numbers opposite Boston College in the directory. The high school belongs to the college, and a stormy current sets from Harrison avenue to University Heights. But deterrents are nevertheless to be reckoned with. Matriculating at Boston College means giving up a lot that a boy could obtain elsewhere. There is as yet no gymnasium building. Fraternity houses are conspicuous by their absence. "College life" hardly exists. And the new "plant" is as yet without a chapel. The controlling motive, then, is apparent enough—to study in a Catholic atmosphere under Catholic professors and receive Catholic doctrine and moral instruction along with the usual courses leading to the bachelor's degree.

But while it is a severely abbreviated "plant," at this stage, few institutions have ever attempted anything more sumptuous, architecturally, than the English Gothic triumph at University Heights. Even in embryo, it has many a suggestion of Oxford and Cambridge—or rather, it is Oxford and Cambridge without their grime. One misses the grime, and yet is there not a civilized, refreshing decency in clean halls, newly chiselled groinings, and interiors whose lavishly decorated walls are still taking on the radiance of soft gold and undimmed color? Step in, and judge.

You are startled at first. So used have you become to associating dull hues with the gothic, that you forget how gorgeous were the "Dark" Ages and how daring the original color-schemes their architects supplied—precedent and to spare for what has been accomplished here. Inside the great tower and offsetting the gray of stone pillars and arches, color gleams resplendent, with lavish use of a pale, greenish gold and a rich and all but redundant profuseness in design. Gothic? In detail, perhaps not. In adherence to strictly mediæval standards, assuredly not. You recall Viollet-le-Duc's restoration of the Sainte-Chapelle, and remind yourself that it was not in the least like this. Possibly your æsthetic traditionalism growls within you, till you wonder if the architects are not tearing their hair. Patience! The more you study those radiant decorations, the more it seems to you that they reflect the spirit of the Middle Ages.

And so they do, in a way you little dreamed. All the mural embellishments here, all those in the library, all those in the sumptuous assembly hall, and plenty more besides, are the work of a lay brother, who, though not ordained, belongs to the Jesuit order and labors for the salvation of his soul and to the glory of God. Up yonder on his scaffold, you will see him, a very modern-looking artisan in overalls—prosaic, frankly, yet with a mission like that of the Twelfth Century craftsmen, whose workmanship in stone, wood, and jeweled glass lives after them in the European cathedrals and was prompted by the same devout motive.

What matter, then, if the lay brother is in some minor respects more a saint that an artist? "The letter killeth, the spirit maketh alive," and the spirit is perfect. There are higher harmonies than the literal ones. For that matter, sufficient harmony is already a foregone achievement in the great architectural scheme for University Heights. You begin to realize even now. If the tower that crowns the Recitation Building has appeared a trifle too ornate for the rest of the structure, the elaborate gothic traceries adorning the new Faculty Residence relieve the effect by carrying the note of lavishness over into an adjoining edifice. And if the tower has seemed rather too broad and heavy for the building it surmounts, you perceive that it is meant to dominate the entire group.

A noble group it will be, with its tawny gray halls set well apart, with lawns and open spaces between, and abundant opportunity for landscape gardening. In general, the composition is that of the new Tech or of the Harvard Medical School, only on a vaster scale and without the need of packing the separate structures close together, much less putting them under one roof. As the domed building at Tech and the colonnaded building at the Harvard Medical School are the "clous" of their group, so is the towered building at Boston College. It will remain the "clou" even when the gymnasium, the laboratories, the dormitories, and the additional recitation halls provided for are outdone in both size and splendor by the church that is to give Commonwealth Avenue a "monument," as the Parisians say, and a reminder of their stately Notre Dame.

California Province.—

SUMMER RETREATS*

Given by the Fathers of the California Province

From June 1, to Sept. 30, 1915.

To Secular Clergy. No. of Retreats.

Diocese of Great Falls.....1
Diocese of Spokane.....1

Religious Men.

Brothers of Lourdes

Seattle.....1

Brothers of Mary.

Santa Clara, Cal.....1

Christian Brothers

Oakland, Cal.....2

Men, Workingmen, Etc.

Santa Clara University.....4
Portland, Ore.....1

Religious Women.

Carmelites

Santa Clara, Cal.....1
Los Angeles, Cal.....1

Charity, B. V. M.

San Francisco, Cal.....1
St. Helena, Cal.....1
Petaluma, Cal.....1

Daughters of Jesus.

Lewistown, Mont.....1

Franciscans.

Harve, Mont.....1
Pendleton, Ore.....1
Puyallup, Wash.....1
Tacoma, Wash.....1
Tekoa, Wash.....1

Good Shepherd.

Los Angeles, Cal.....2
Seattle, Wash.....1
Spokane, Wash.....1

Helpers of Holy Souls.

San Francisco.....1

Holy Child Jesus.

Portland, Ore.....1

Holy Cross.

Ogden, Utah.....1
Salt Lake, Utah.....2

Holy Family.

San Francisco, Cal.....2

Holy Names.

Oakland, Cal.....1
Salem, Wash. (30 days).....1
Seattle, Wash.....1
Shorb, Cal.....1
Spokane, Wash.....1

Humility of Mary.

Great Falls, Mont.....1

Immaculate Heart.

Hollywood, Cal.....2

Mercy.

Grass Valley, Cal.....1
Los Angeles, Cal.....2
San Diego, Cal.....1
San Francisco, Cal.....2

Missionary Sisters of the Sacred Heart. No. of Retreats

Los Angeles, Cal.....1
Seattle, Wash.....1

Notre Dame.

San José, Cal.....1
Santa Clara, Cal.....1

Precious Blood.

Portland, Ore.....2

Presentation.

Berkeley, Cal.....1
San Francisco, Cal.....1
Sonoma, Cal.....1

Providence.

Missoula, Mont.....3
Oakland, Cal.....1
Seattle, Wash.....1
Vancouver, Wash.....2
Vancouver, B. C.....1

Sacred Heart.

Seattle, Wash.....1
Vancouver, B. C.....1

St. Joseph.

Lewiston, Idaho.....1
Los Angeles, Cal.....1
Oakland, Cal.....1
Slickpoo, Idaho.....1

St. Joseph of Peace.

Bellingham, Wash.....2
Rossland, B. C.....2

St. Mary.

Beaverton, Ore.....2

Ursulines.

Great Falls, Mont.....1
Santa Rosa, Cal.....1

Visitation.

Tacoma, Wash.....1

Secular Ladies and Pupils.

Charity, (B. V. M.) Butte, Mont.....1
San Francisco, Cal.....1
Good Shepherd, Los Angeles, Cal. 1
Spokane, Wash...1
Holy Cross, Salt Lake, Utah.....1
Holy Names, Oakland, Cal.....1
Portland, Ore.....2
Shorb, Cal.....1
Mercy, Los Angeles, Cal.....1
San Francisco, Cal.....1
Notre Dame, Marysville, Cal.....1
San José, Cal.....2
Santa Clara, Cal.....1
Watsonville, Cal.....1
Providence, Portland, Ore.....1
Sacred Heart, Menlo Park, Cal.....1
San Francisco, Cal...2
Seattle, Wash.....2
Vancouver, B. C.....2

Total 103

* This list arrived too late for the October issue, 1915.

Missoula. Loyola High School, Missoula, Montana. Number of Students, October 1, 1915. This report came too late for the Woodstock Letters of October, 1915.—Number of Students, 46. Day Scholars, 46. Boarders, 0. High School, 33. Preparatory, 13. Augment, Day Scholars, +1. Augment, Board., —4. Total Augment., —3.

Tacoma. St. Leo's Church and School.—St. Leo's School, which was erected some four years ago by Rev. Father J. J. Cunningham, cannot boast of many new ventures. In fact we find it difficult to keep the previously started improvements on a paying basis. It is to be deeply regretted that the heavy debt under which we are laboring should prevent us from utilizing, to their full capacity, the various conveniences with which our school building is equipped.

Father A. Dinand is making every effort towards bringing our young men together in the newly started Sodality Club.

The various fraternal halls in the school are being utilized by practically all of Tacoma's Catholic Societies, the Knights of Columbus, the Ancient Order of Hibernians, the Ladies' Auxiliaries, the Catholic Order of Foresters, the Women's Catholic Order of Foresters, the Young Ladies' Institute, and our own parish organizations, the Altar Society, and the different sodalities.

St. Leo's parish is of a very complex nature, one end comprises the so-called business section of Tacoma, whilst the west side, although within the city limits, contains only a few scattered families. As to nationality, St. Leo's is a mixtum compositum. Besides English, German, French and Italian, one should know Polish, Slavonian, and half a dozen other languages in order to do justice to all. This multiplicity of nationalities renders the task of getting all together extremely difficult.

CANADA. *Laymen's Retreats.*—Forty-six retreats were preached from January, 1915, to January, 1916, at St. Martin's Villa, Abord-a-Plouffe. The total attendance was 998; of these, 945 were French-Canadians, the rest, English-speaking gentlemen.

The retreats begin usually on Thursday evening and close on Monday morning, so that the spiritual exercises always last three full days. An exception is made for priests' retreats, which last four days. Two of these took place last year, one being attended by a bishop.

The retreats are given in turn to professional men, various Catholic Associations, and parochial groups. In this way, we had under our direction this past year 69 traveling salesmen, 68 farmers, 67 merchants, 57 workingmen, 33 notaries, 30 physicians, 26 school teachers, 21 judges and lawyers, 20 civil engineers and architects. Among the many Catholic Associations, we noticed particularly the Catholic Association of French-Canadian Youth, the Leagues of the

Sacred Heart, the members of the Third Order, the gentlemen of the St. Vincent de Paul Conferences and some ten parochial organizations, accompanied almost in every case by their pastor.

The spiritual fruits derived from such retreats are plainly visible. Some secular priests, who had at first held aloof from the movement, take interest in our work now and labor for its success. They were won over through the consoling results which they noticed in their parishioners who had made the retreat.

By far the most notable result, however, was the foundation in Montreal of a course of Christian Apologetics, for men of education, especially professional men. The start was made by some prominent lawyers and physicians. Every Monday evening in the academic hall of St. Mary's College, for the space of an hour, a splendid audience of men is assembled to attend the lectures. There were 500 at the first meeting, to-day they have reached the 800 mark, and indications are that they will keep increasing. Father Loiseau, who is in charge of this course, has achieved a veritable triumph.

CHINA. *Remarkable Chinese Calendar.*—A remarkable calendar has been issued by our Fathers of the Observatory of Zi-ka-wei, near Shanghai. It is a compendium of astronomical learning, and contains most curious data regarding the ancient Chinese calendar. Besides this the volume embodies a complete meteorological record of China, which should make it invaluable to scientists, and the dozen carefully drawn charts of the heavens are practical helps to understanding the phases of the moon. Added to these purely scientific details are comparative time-tables, with the various divergences in clocks throughout the world, and the astronomical charts, with a calendar of the weather throughout China, which will be of real aid to those students who desire to master these conditions in the vast empire.

DENVER. *Consecration as Bishop of El Paso, Texas, of Father A. J. Schuler.*—The Rt. Rev. A. J. Schuler, S. J., formerly Rector of the Sacred Heart College was consecrated Bishop of El Paso, Texas, in the Denver Cathedral, October 28, 1915, by Archbishop Pitaval. The co-consecrators were Bishop McGovern of Cheyenne, Wyoming, and Bishop Granjoñ of Tucson, Arizona. There was a great concourse of people in the Cathedral. About one hundred priests assisted at the ceremony, among them were Benedictines, Redemptorists, Vincentians and Servites. Bishop Matz, of Denver, was present in the sanctuary, being too ill to take part in the consecration. The sermon was preached by Father M. J. O'Connor, S. J., of St. Louis.

Bishop Schuler was installed in his Cathedral Church, for the present the Church of the Immaculate Conception, El Paso, November 11. The new St. Patrick's Church will be

the Cathedral as soon as it is finished. The new Bishop received a gift of $58,000 from the laity of El Paso, for his new Cathedral.

A noteworthy incident of Bishop Schuler's consecration, was the presence at the ceremony of his venerable mother. The new Bishop was tendered a great banquet and reception at the Brown Palace Hotel, Denver, in the evening.

ENGLAND. *The First Englishman in India.*—Who was the first Englishman actually to visit India? It is probable that his name is unfamiliar to most of us. It was one Thomas Stephens, who is generally considered to have had this distinction, and it was in the year 1579 that he set foot in the country. Stephens seems to have become a prominent person, for he was appointed rector of the Jesuits' College, at Goa. Stephens wrote glowing letters home to England; and it was his descriptions of the prospect before his countrymen for the acquisition of a share in the wealth and treasure of the Indies that did much to arouse the spirit of Englishmen to trade directly with India. The result of the Armada stimulated the maritime enterprise of Britain, and expeditions to India were frequent. The first British settlement on the mainland of India dates from the year 1612.—*Westminster Gazette.*

GEORGETOWN UNIVERSITY. *Sodality Notes.*—The members of the College Sodality of our Lady Immaculate celebrated, on December 8, the feast of their heavenly Queen and Patroness and the reception day of new members into the Sodality. On the eve of the feast of the Immaculate Conception of our Blessed Mother an academy in her honor was held in the Hirst Library at the College. The academy by its exquisite good taste and manly expression of loyal devotion to our Blessed Mother reflected great credit upon the Sodalists and their devoted Reverend Moderator. The prefect of the Sodality, a member of the senior class delivered an oration on "Our Advocate". Another member read a historical essay on the "History of the Georgetown Sodality" and a third sodalist recited an original ode to our Blessed Mother. Musical selections were rendered at different times during the evening's program.

On the morning of the feast, solemn high Mass was sung in the Dahlgren Chapel with the Reverend Moderator as celebrant. In the evening the solemn reception of postulants took place, Rev. Alphonsus J. Donlon, Rector of the University, officiating. After the thirty-four new members had recited the act of consecration, Father John Quirk, Professor of senior metaphysics, preached the sermon and then the solemn benediction of the Blessed Sacrament brought to a close the beautiful services both of the novena of benedictions in preparation for the feast and the solemn ceremonies of the feast itself. Surely the Immaculate Queen of Heaven

will reward richly her loyal sodalists of Georgetown, who thus honored her glorious feast.

The Preparatory School Sodality held its solemn reception of members on Sunday, December 12.

The Sodality forms no unimportant item in the history of Georgetown, existing as it does from the very earliest days of the college, a century and a quarter ago. Its activity and influence have been greatly advanced in more recent years as is evidenced by its various branches for the Preparatory School, the College, the Alumni and lastly in the Post Graduate Schools. The Law Department now has its own Sodality, with Father Thomas A. Emmet, Prefect of Discipline at the College as Moderator, and the Medical and Dental Schools combine in forming another branch under the direction of Father Francis Tondorf. These post-graduate school sodalities have a fine number of active members and every month they assemble at the college chapel for their meeting and holy Communion. These sodalities are exerting a splendid influence for good among the men of these departments. We hope to give a detailed account of the good work of these post-graduate sodalities at Georgetown in a later edition of the LETTERS.

Sanctuary Society.—Great praise is due to the members of the St. John Berchmans' Sanctuary Society for their faithful attendance to their duties in the sanctuary. The Society has long existed at Georgetown, but about a year-and-a-half ago it was thoroughly reorganized and established on a more formal basis under the direction of Mr. George Hanlon, S. J. Two sections were formed, the Senior and the Junior, for the college and the preparatory schools respectively, each section electing its own set of officers. The master of ceremonies was chosen from the senior section by the director. The privilege of serving the boys' daily Mass is reserved to the senior class, every member of which save one is a member of the Society. The one non-member is a young men of so extraordinary height that he thought he would look awkward in the sanctuary, towering head and shoulders over the other servers.

The number of members of the Society is limited but as very many boys volunteered their services, a reserve list is kept so that they may supply the place of those who through carelessness deserve to be dropped from the roll. Happily, only two or three of the reserved list were called upon during the entire year.

At Benediction on Sundays and holydays there are now scarcely ever less than fifteen boys in the sanctuary.

The feast of St. John Berchmans was fittingly observed by the Society, all the members in cassock and surplice were present in the sanctuary and received holy Communion. A special sermon on the dignity of the office of acolyte was preached by Father Gasson. This solemn observance of St.

John Berchmans' day impressed the student body with the dignity and special privilege of serving at the altar and many boys petitioned the director for admittance into the Society.

The ceremony of having all the members, dressed in cassock and surplice, present in the sanctuary at Mass and approaching holy Communion in a body, was repeated seven or eight times during the school-year and helped much to add to the solemnity of such special occasions as the feast of the Immaculate Conception, the feast of St. John Berchmans, as described above, and the visit to the college by His Eminence, Cardinal O'Connell, Archbishop of Boston.

As an example of the fidelity of the sanctuary boys in attending to their appointed duties, might be cited the instance of the master of ceremonies, who, when in the city one Sunday afternoon, suddenly realizing that he could scarcely reach the chapel in time for benediction if he made the journey in a street car, hired an automobile at his own expense and arrived on time. Questioned by the moderator why he went to such an expense he replied, that he did not wish to break his promise to be present.

To show his appreciation of the fidelity and devotion of the members of the Sanctuary Society, Rev. Father Rector gave the school a full holiday in honor of the Sanctuary Society.

International Congress of Americanists.—On Wednesday, December 29, 1915, the International Congress of Americanists held one of its sessions at Georgetown, in Gaston Hall, with the Reverend President of the University, Father Alphonsus J. Donlon, S. J., as presiding officer. This Congress is composed of scientists interested in American antiquities and holds its convention every two years, the last having been held in London.

The present Congress, the nineteenth, met in affiliation with Section the First of the Second Pan-American Scientific Congress in Washington. Papers were read by the Hon. Bradford Prince, Prof. Wm. Thalbitzer of Copenhagen, C. Alphonso Smith of the University of Virginia, J. B. Hewitt of the Bureau of American Ethnology, James Mooney of the same Bureau, Dr. J. A. Caparo of the University of Notre Dame, and Rev. A. G. Morice, O. M. I., of the University of Saskatchewan, Canada. Father J. F. X. O'Conor, S. J., of Georgetown University, read a most comprehensive paper on "Indian Missions in North America." Father O'Conor's paper was discussed very thoroughly by many of the delegates and was much praised for its thorough exposition of the subject. After the meeting followed a reception to the delegates under the auspices of the University. The next Congress will be held two years hence at Rio Janeiro.

Father Archer at the Naval Observatory.—Early in February, 1916, Father Peter Archer, S. J., Director of the Georgetown University Astronomical Observatory, read a paper before the astronomers of the Naval Observatory in Washington, and other scientists, on the manner of determining the constants of the equatorial telescope. Father Archer has developed a simple and accurate method, new in some respects, for determining the errors that are usual to an instrument of this kind and at the invitation of the authorities of the Naval Observatory lectured on it before them. Father Archer intends to publish it in pamphlet form. We hope to give an outline of his method in our next issue.

Alumni Gift for the New Preparatory or High School.—The Class of '69 has pledged itself to contribute a sum of money not to exceed $80,000 towards the erection of the central portion of the first building of the new Preparatory School. A description of this new school was published in the last number of the LETTERS.

Visit of Bishop P. J. Donahue.—During November, His Lordship, the Right Reverend P. J. Donahue, Bishop of Wheeling, West Virginia, honored Georgetown by a short visit.

Ours and the Pan-American Scientific Congress.—On the morning of December 27, at 10 o'clock, in the assembly room of the Memorial Continental Hall, Washington, D. C., the Second Pan-American Scientific Congress was called to order by Mr. John Barrett, Director General of the Pan-American Union. Invitations to appoint delegates had been seasonably despatched to all the presidents of Colleges and Universities in the United States, and though all of our Colleges were not able to accept, the Society of Jesus was well represented. Father Mariano Gutierrez-Lanza, subdirector of the Belen Observatory, Havana, and Rev. Simon Sarasola, director of the observatory of Montserrat, Cienfuegos, Cuba, represented in an official capacity the Cuban government. The delegate from Holy Cross College, Worcester, Mass., was Father George Coyle; from Boston College, Boston, Mass., Father John F. Fitzpatrick; from Fordham, New York, Mr. George F. Strohaver; from Canisius College, Buffalo, N. Y., Mr. Richard B. Schmitt; and from Georgetown University, Father Francis A. Tondorf. Father John L. Gipprich, of Georgetown University, represented St. Louis University. Fathers Gutierrez-Lanza and Sarasola and Mr. Galan of Woodstock College, Woodstock, Maryland, read papers before Section II, which section was devoted to astronomy, meteorology and seismology. Father Gutierrez-Lanza's contribution was entitled "The Climate of Cuba". The paper represented an exhaustive study of the complete observations taken at Havana over a period of fifty-eight uninterrupted years. The principal feature of the paper was the deduction of climatic factors, separately considered, namely atmospheric

pressure, temperature in the shade, relative humidity, vapor tension, rainfall and the laws of the prevailing winds. The study of these factors was accompanied by four tables for each one, three of which showed the daily variations, and the fourth, the most salient data of the same. Curves, showing the daily variation in each month of the year as well as the annual variation, were exhibited. The rainfall in the Cuban capital was interestingly alluded to in tabular form. The paper concluded with a discussion of the prevailing winds in those parts. Father Gutierrez-Lanza's researches were enthusiastically received and very favorably commented upon. The title of Father Sarasola's paper was "Investigations of Forecasts of Barometric Varation". Father Sarasola, whilst reviewing the different methods employed in the formulation of forecasts, contended that none might be classified as rational unless based upon a prediction of low and high pressures. From personal observation, he contended that periodicities of barometric variations might be inferred from a two-fold aspect: (a) From an examination of the maximum and minimum pressure in a given locality to ascertain whether there really exists a periodic law by which it is possible to forecast the day on which the barometer will rise and fall; (b) by a study of the variations in pressure by means of the weather map over extensive regions. From a systematic analysis of the West Indian hurricanes, Father Sarasola advanced the opinion that atmospheric pressure suffers a periodical change, the approximate period being thirty days with a tendency towards a depression every twenty days. In evidence of this a table was exhibited, of the most important hurricanes which had visited the West Indies between the years 1899 to 1915, indicating the barometric readings as recorded at the observatory of Belen. The time of fall of the barometer is, accordingly, the author contended, within the reach of calculation, it but remains to ascertain what the extent of this fall may be completely to master the problem of weather predictions. Father Sarasola stated that for ten years he has been able to indicate the rising and falling barometer with precision. In conclusion it was shown that the high and the low pressures shown on the United States Weather Maps, do not always indicate a notable atmospheric disturbance, but that it is often imperative that these be analyzed in their relation to the barometric reading of the nearest station. Father Sarasola's paper was universally acclaimed as a very original and important contribution to the literature of meteorology. Mr. Galan's contribution was entitled "Climatic Fluctuations During the Historic Epoch". The paper can be best described as a critical review of the investigations of Dr. Ellsworth Huntington, of Yale University, made about the ruins found in an extensive area in southern Arizona, New Mexico, Yucatan and Guatemala. These investigations lead to the belief that there existed notable climatic variations in historic times and that these

variations were in the nature of pulsations. Interest in Mr. Galan's paper was enhanced by the presence of Dr. Huntington, the pioneer in this type of meteorological research. Ours took active part in the discussion of other papers presented. Dr. Robert S. Woodward, president of the Carnegie Institution of Washington and chairman of Section II, appointed Father Tondorf to the Committee on Arrangements. At the close of Section II, a meeting of all the members of this section was held to discuss the feasibility of establishing a Meteorological and Seismological Society for the Americas. Father Tondorf was elected a member of a committes of five to further this project. In conclusion it may be of interest to Ours to note that Dr. Henryk Arctowski, Librarian of the New York Public Library, one of the foremost authorities on Dynamic Meteorology in the States, and Dr. H. H. Clayton, Chief of the Argentine Meteorological Observatory, paid public tribute to the notable investigations of Our Fathers in the Americas. The Third Pan-American Scientific Congress will be convened in 1921 at Lima, Peru.

INDIA. *Calcutta. St. Xavier's College.*—We must congratulate the Rector of St. Xavier's College, the Rev. Father Crohan, S. J., on the fine record of the school year embodied in his report, says the *Catholic Herald of India.* Not only is the college increasing in numbers but the indefatigable efforts of the rector and his first-class staff have been crowned with remarkable success. In point of numbers, 593 university students and 445 pupils in the school classes—a total of 1,038—speaks well for the popularity of the college. As for public examinations, we are told that of ten boys passing the Senior Cambridge Local, four secured the school certificate, two, first class, and one, third class honors, besides several distinctions. At the Junior examination, seven out of ten were successful, two securing the school certificate, one first class honors with six distinctions and one second class honors. Nine out of fourteen passed the preliminary Examination.

Turning now to the university examination, twenty-six passed the B. Sc. examination out of forty-five, two taking honors in chemistry and five securing distinction. Fifty-four out of ninety-six passed the Intermediate Arts examination, fifteen in the first division, twenty-eight in the second and eleven in the third. If the Intermediate Science examination results—27 out of 68—were rather disappointing, as the rector states, we do not suppose that other colleges fared much better on the whole. Even at that examination twenty-four in the first division, and three in the second, is not so very bad.

Trichinopoly. St. Joseph's College. Lord Pentland on Catholic Education.—Lord Pentland, Governor of Madras, paid a handsome tribute to the ideals of Catholic education, when visiting St. Joseph's College, Trichinopoly. His Excellency said:

"This college, I know, can justly claim that its good repute is based not merely on the ephemeral distinctions of prize list and of examination honors, but on the valuable part which its alumni, by their conduct, their character and their capacity, have taken in the larger life of this Presidency. Father Bertram, be assured that my Government appreciates the great importance of the work so nobly undertaken here, and I will venture to express on behalf of this crowded audience the cordial hope that that work may long continue and endure to the lasting benefit of this district and of this Presidency."

IRELAND. *Dublin.*—In the examinations this year our Juniors did exceedingly well—Messrs. Ryan, Moore, O'Dea and McCarthy taking scholarships. Mr. Petersen took a brilliant B. A. degree. Mr. A. Gwynne and Mr. C. Power each took a £800 scholarship, the former in classics, the latter in experimental physics.

Father T. Corcoran, Professor of Pedagogics in the National University, was recently invited by the Canadian Minister of Education to go over and settle the education question. As there were many difficulties in the way, Superiors were not able to allow him to accept the invitation.

Milltown Park.—On October 20, was celebrated in fitting style at the Theologate, Milltown Park, Father P. Finlay's twenty-fifth anniversary as professor of theology. Father Finlay was formerly professor of theology at Woodstock.

MISSOURI PROVINCE. *Chicago. A New Cross Erected in Honor of Father Marquette.*—Another cross to mark the place where Père Marquette and Louis Joliet landed in 1673 on their way to discover a passage to the Gulf of Mexico, was unveiled on Sunday afternoon, May 16, in Chicago. The first cross on the spot was sawed down and carried away by vandals the night of August 11, 1914.

Priesthood Golden Jubilee of Father Coppens.—The celebration took place last October at St. Ignatius' College, Chicago, where Father Coppens is engaged in teaching. It is rare for a priest of Ours to celebrate his golden jubilee, except in the case of those who have joined the Society after their ordination to the priesthood. Father Coppens is now eighty years of age.

He was born at Turnhost, Belgium, May 24, 1835, and entered the Society at Tronchiennes, Belgium, September 21, 1853. Arriving in America in that year as a volunteer for the Indian missions with Father DeSmet, the famous missionary, he was sent to Florissant, Mo., where he made his novitiate. After some years spent in teaching he was sent to Fordham College, New York (now Fordham University) for his theological studies. He was ordained in St. Patrick's Cathedral, New York, September 29, 1865. On September 21, 1903, at Creighton University, he celebrated the golden jubilee of his religious life as a Jesuit. He spent

eleven years as a professor of philosophy in Creighton University, his period of service here covering the years from 1894 to 1905, when he was transferred to St. Louis University. About seven years ago he was transferred to St. Ignatius' College, Chicago.

Although Father Coppens has labored in the Society of Jesus for sixty-two years, he is still active, teaching his classes in Evidences of Religion and the History of Philosophy regularly at the university. At the time of his golden jubilee as a Jesuit the WOODSTOCK LETTERS, an official chronicle of the Society, said of him: "Father Coppens' career is remarkable for the fact that he has passed these fifty years in the interests of education, devoting his time entirely to study, writing and the class-room." Since then he has added twelve years to that remarkable record.

Father Coppens is a prolific writer. Several of his books are used as text-books in colleges throughout the country. The best known of his writings are his "Introduction to English Rhetoric" published in 1885, and his "Oratorical Composition," 1886. His "Logic and Mental Philosophy," published in 1892, was one of the first presentations of Scholastic Philosophy in the English language. His "Moral Philosophy" followed in 1896. "Moral Principles and Medical Practice" was published in 1898; "A Systematic Study of the Christian Religion" in 1903; "Mystic Treasures of the Holy Mass" in 1904; "Choice Morsels of the Bread of Life" in 1909, and "A Brief History of Philosophy," also in 1909. He has also contributed extensively to the "American Catholic Quarterly," the "American Ecclesiastical Review," "Messenger of the Sacred Heart," and the Catholic Encyclopedia. His contributions to the "True Voice," about ten years ago, were one of the most valuable features of this paper. He is an indefatigable worker, one who has done more perhaps, than any writer in this country to popularize Catholic teaching. He is beloved by all the students who came under his care during his long career as a professor in the colleges of the Society.

Work among Poles and Lithuanians in Cook County Hospital.—In addition to editing his very useful "Phonetic Method" by the aid of which booklet even those unacquainted with the languages of the Slavic peoples are enabled to hear confessions of these peoples who are now so very numerous in this country, Father Bimanski has inaugurated other plans for improving the spiritual condition of these peoples, especially of those among them who may be sick in the hospital of Chicago.

This work for the Poles is not an easy one, for first of all the hospital chaplain has to hunt out the Poles from among the Jews, or other foreigners with whom they are sometimes classed owing to their ignorance of English and their

simplicity in imagining they must reply in the affirmative to the questions put them by doctor and nurses often little in sympathy with them. Having discovered the subjects for his ministrations, the chaplain has at times other difficulties to overcome. He must first overcome bad influences which are at work against their spiritual welfare. One of these forces of evil is the crop of bad daily and weekly papers and pamphlets and Protestant publications which are published in all the Slavic languages and frequently distributed—among these papers figures prominently the *Nasze Zyeie* published in Pittsburgh. To overcome their baneful influence the chaplain distributes weekly twenty-five copies of the weekly *Narod* which he receives from the Polish Union and ten copies of the weekly *Polonia* given by Father Wojtalewicz. He also gives out daily twenty copies of the *Dziennik* from the Rev. Fathers of the Resurrection. Aiding him in this good work are three Polish ladies of the St. Vincent de Paul Society and some young men of the St. Aloysius Society, an association formed for the distribution of good literature in hospitals. These zealous workers do much to counteract Protestant activities.

The direct spiritual care of the patients consists in giving instructions and in administering the Sacraments. Some persons have spoken to the Poles against confession and, unfortunately, with bad results in two or three cases. Some of the Bohemians and the Poles met with had never made their confession, owing to lack of instruction for they had frequented the public schools. Patients are urged to confess at the very beginning of their sickness, but at times they resist the pleas of the chaplain by asserting that they have been to confession just before coming to the hospital. It is, however, consoling that sometimes the children of these patients help the chaplain by revealing facts in this matter. Extreme Unction is also administered as early as possible in serious sickness, but here the chaplain has often to dispel vain fears which some of the people entertain that the administration of this Sacrament is an indication of their approaching death and so the chaplain has very patiently to instruct these people and remove their prejudices. Cases have occurred in which some of these people when urged by doctor or nurse to make their confession have replied that the priest will not hear their confession unless they pay him. This ignorant idea shows that some enemies of their souls have been at work among them.

To win over these simple people to receive the Sacraments and listen to instruction, it is, of course, very useful to manifest interest in their material needs and so this field of good work also calls for much attention. Oftentimes their poverty demands immediate assistance. A sick husband will be worrying about the pressing needs of his poor wife and little ones, while again a sick wife has perhaps left several small children at home alone all day while their poor

father is away at work. Such cases demand much charity and that too of a very practical nature.

Another field in which this very practical charity must be exercised is in preventing or settling misunderstandings between these patients and the doctors or nurses. Not knowing English these poor patients have much difficulty in understanding the doctors and nurses and in making their ailments and needs known to the same, with the result that troubles and very unpleasant circumstances arise. The need then of Polish nurses is very plain and the chaplain is seeking such nurses, and urging this need among the Polish pastors in towns near Chicago. Moreover, to help American nurses and doctors in caring for the Poles, a little publication called "*Aid for Nurses and Visiting Physicians*" is gotten out by Father Cronkowski under the auspices of the Polish United Charities. The chaplain also has edited a booklet entitled "*Polish for the Clinics*" and he conducts classes in Polish for the doctors and nurses to enable them to ask simple questions in the native tongue of the patients. As a further help along these lines some Polish ladies have volunteered to visit the patients at certain periods so as to be of general assistance to them in their spiritual and material needs.

The *Polish United Charities* also takes care of the dead by furnishing free caskets and burial for those who die as practical Catholics, the hospital chaplain conducting religious services for the deceased.

For the Lithuanian patients practically the same charitable offices are performed in the various branches mentioned above regarding the Poles.

The Reverend Chaplain plans to devote special attention also to the Italian patients in the near future.

The WOODSTOCK LETTERS for June, 1915, contains a review of the chaplain's very useful little book, *Phonetic Method of Hearing the Confessions of the Slavic Peoples and Others in Hospitals*, published at St. Ignatius College, Chicago.

Report of Father Bimanski, S. J., Concerning "Polish in the Clinic."—"During my first year of activity as Chaplain in Cook County Hospital I witnessed many a time how the poor people had to suffer. I could not put the blame on the nurses, or the interns and doctors. They showed an earnest will and often an unusual zeal; but they had before them sufferers who could not express themselves in the language of the country, and describe their woes and troubles. I tried to solve this rather difficult problem. Appeals appeared in the papers; our young ladies were urged to sacrifice themselves and save our countrymen who are clamoring for help in the public institutions. But in vain were all the words and phrases. Then addresses were sent to other Polish centers. Here is the answer of Dr. Fronczak:

'As for Polish ladies who are willing to study to be nurses, it is unfortunate, indeed, that we cannot get them. I have at this moment four vacancies paying $60 a month and maintenance for Polish speaking nurses in hospitals, school nurses and other work, but we cannot get them. Other cities like Detroit, Schenectady and Rochester have written me to the same effect, asking me to send them Polish nurses, but we cannot get them. And yet there are such possibilities that I am surprised our young ladies do not take more interest in this profession.' I did not know what to do in my despair. At length I mimeographed for the doctors the most necessary questions, rendered in Phonetic Polish. The plan seemed to work. The best doctors and interns were initiated in my plan. Medical questions were proposed, moulded into the most definite, clear and simple form. In the course of time the little work grew, until it reached the tenth edition.

Then came the question of publication. The medical firms, fearing expenses and even loss, looked on the enterprise with the eyes of an unbeliever: 'Who would buy such a booklet?' was the answer. A hospital was inclined to cover the expenses. But since the authorities could not come to any decision, a young Polish gentleman proposed our Catholic dailies. The manuscripts were shown. Weeks, even months, passed, and nothing was done and my patients were dying for want of help. One day a friend exclaimed: 'Why don't you go at the work yourself?' Those words were quite a revelation to me. Taking the beggar stick in my hand and trusting to divine Providence, I went from door to door asking for alms. I shall never forget the generosity of our clergy.

When the money was collected the noble hearted Bohemian Benedictine Fathers supported me. The head manager did the correcting, adding according to my directions, without any charge. The big sheets and the booklets were ready.

How were they distributed? Cook County Hospital received my first attention. Every physician and nurse got a copy of the booklet. Every dressing and operating room had its walls adorned with 'Polish in the Clinic.' The other hospitals in Chicago were not forgotten. They have their share. Outside of our city, sheets and booklets were sent to all the hospitals where Poles are to be found. Dr. Fronczak ordered 200 for the hospitals of Buffalo.

The fruits were consoling. The short historical sketch at the end of the booklet opened the eyes of many a one. The interns of Cook County are getting familiar with the most common expressions. The editor of the *Trained Nurse and Hospital Review* in New York, writes: 'It is a rather curious coincidence that just about two weeks ago I wrote an editorial on the need of such a booklet; and asked for any of our readers to send information as to where such booklets

might be secured. I felt there must be such helps somewhere in the country. I feel that you are rendering a real service to the sick and the workers as well, in distributing such helps.'

But I expected better results from the Catholic hospitals. To make the booklet better known, or rather to help the people more efficiently, the different groups of the 'Zjednoczenia' and even of the 'Zwiazku' (because it is a common cause: the good of the people) ought to see that the different hospitals in the different States 'possess and preserve' several copies of the 'Polish in the Clinic.' Copies may be had for two cents each. True, friends covered the expenses, but the money thus collected might enable us to prepare a more correct edition. The superintendent of Pennsylvania Hospital after praising the work, remarked 'that he could not understand how I could come out financially.' The enterprise was no business proposition. The work had to be done to save and help the poor. The work is done, but partially only, because cooperation is necessary.

Up to this time Polish only was mentioned. But the work has to be extended. In March I hope to see the Italian ready. Indeed this language takes the first place in importance after Polish. Then, too, having some experience, I know how to get at it with the least expense."

Detroit. The University Wins Debate.—The University of Detroit debating team was victor over the team representing the University of Heidelberg, of Tiffin, O., in a spirited debate on "Resolved: That State and Local Revenues should be Derived from a Single Tax," in the auditorium of the University of Detroit. The negative side was upheld by the local team. The team representing Detroit consisted of John A. Reynolds, of the department of law, and Paul C. Heenan and Carl H. Schulte, representing the department of arts. The judges were Professor R. T. Hollister, of the University of Michigan; Professor E. S. King and Professor C. C. Armstrong, of Michigan Agricultural College.

Omaha. Creighton University.—Popular Astronomy for January prints a fourteen-page article by Professor Rigge, S. J., entitled "The Eclipse of 1916," and illustrated by eight maps or diagrams. He gives drawings of the lunar eclipses of January 20 and July 14, and two maps of the United States containing every useful item, such as the time of the beginning, middle and end of the solar eclipse of February 3, together with its magnitude and the point on the sun where the moon indented it, and also the time of sunrise. Another drawing shows the appearance of the eclipsed sun in different parts of the country.

New Gymnasium.—The new gymnasium is rapidly nearing completion, the four walls now being finished and many of the roof trusses being in place. The building looms up prominently from the north of the campus and all who see it

are enthusiastic over both the selection of the site and the magnificent proportions of the building.

Opening from the athletic field the main entrance, facing west, leads into the main lobby, 18 by 40 feet, with tiled floor, marble base and an ornamental concrete plaster wainscoting rising above a man's head.

Off the lobby one enters the gym office and is conducted to the billiard room, or bowling alleys, or locker rooms, or shower baths, or to the swimming pool. This pool is 30 by 75 feet, with square sides and sloping floor from 3½ feet at one end to 8 feet at the other and contains 110,000 gallons of water. The water goes into the pool through a ten-foot quartz filter and is warmed by steam coils. The bowling alleys number six and there will be six or more billiard tables.

The varsity team room for players on the field is directly accessible from the field and contains four shower baths. Also on this floor will be twenty individual shower baths and dressing rooms in connection with the swimming pool. Connected with the showers and swimming pool will be Russian steam baths.

St. Louis University. Extension Lectures.—The second season of Extension Lectures at St. Louis University offered a program of varied and general interest. Last year English Literature was the only course offered. This year three courses running successively are made up of five lectures on Medieval History, eight on Science, and seven on English Literature.

In the history lectures stress was laid upon the economic and social conditions of the ages prior to the Reformation, and though all trace of a controversial tone was avoided, the very subject matter was such as to give a clearer idea of the wonderful development of Europe from barbarism to civilization in the ages when the Church was the guiding principle in all that led to the advancement of mankind.

The scientific subjects were taken from chemistry, physics and geology. All presented features directly bearing on modern interests and contemporaneous happenings. "The Chemistry of the Household", "Chemical Change as a Source of Energy, with a special eye to the making of modern explosives" and "Wireless Telegraphy" were among the subjects treated. Of special note were the lectures which embodied the results of the St. Louis Epeditions of 1913 and 1915, which studied the formation of the Glacier National Park and the Canadian Rockies.

The subjects chosen for the English Literature course are all from contemporaneous literary history. Chesterton, Andrew Lang, Francis Thompson, Hilaire Belloc and Bernard Shaw are subjects of individual lectures, while "Literature and Journalism" and "Stories and Story Tellers" the remaining two lectures, deal with special phases of modern literary life.

The course, which is open to the public, is repeated each week for the teaching sisters of St. Louis, who have gladly availed themselves in large numbers of the opportunity.

South Dakota. Destruction of St. Francis Mission.—On January 20, 1916, the St. Francis Indian Mission was destroyed by a disastrous fire. The administration building, girls' dormitory, girls' school, Sisters' dormitory and the church were burned to the ground. The boys' dormitory, a concrete structure, alone survived the general ruin. Practically nothing was saved. The library which was the gift of generous friends and took so many years of patient effort to collect, shared the common fate.

Fortunately no lives were lost. All the Sisters and the children were able to leave the buildings before the flames cut off retreat. The children, two hundred and thirty in number, were sent home to their parents, while the sixteen Sisters of St. Francis, and the Jesuit Fathers and Brothers in charge of the Mission took up their quarters in the concrete building that was used until now as the boys' dormitory.

The cause of the fire is not known, but it is thought to have been due to a defective chimney, that was damaged by a blizzard the day before the fire. The loss is estimated at $75,000, of which at least $40,000 is covered by insurance.

As the children are suffering hardships in the poor homes to which they had to return, every effort is being made to rebuild the mission as soon as possible. By this time, a new frame building 100 by 40 feet, capable of housing 150 children, has been completed.

St. Francis Mission among the Sioux is on the Rosebud Indian Reservation in South Dakota, eighteen miles from the town of Crookston, Nebraska. The mission was established about thirty years ago.

Toledo. A Successful Night School Opened at St. John's University.—For a long time the Fathers of the University have been desirous of extending the advantages of a secondary education to the young people of Toledo whose ambitions in the line of self-improvement are hampered by unfavorable circumstances. The establishment of a night school was the logical method of procedure and such a step was warmly advocated by Rt. Rev. Bishop Schrembs. The plan had been tried with wonderful success at Jesuit institutions in other cities. Yet how to secure a sufficient number of competent professors and instructors was a problem as difficult of solution as it was foremost in importance. It was left to the zeal and energy of the members of the Alumni Sodality to cut the knot. They took the matter into their own hands, recruited a select staff of professors from their own ranks and from among their interested friends, and inaugurated a course of evening classes. The courses, twenty in number, fall into three groups:

1. The Philosophy course, including logic, metaphysics, psychology, ethics and sociology.

2. The Arts' course, embracing English and American literature, Latin, modern languages, civics, history and public speaking.

3. The Business course, comprising bookkeeping, stenography, commercial law, business English and arithmetic.

With the exception of four fathers, among them the Rev. Father Rector and Father Weiand, the staff of instructors is composed of sodalists together with a number of young lady friends who volunteered their services. The school is open to young people of both sexes. The nominal fee of five dollars admits the students to as many courses as they wish to follow during the five months beginning February 1.

The plan received the hearty approval of the Rt. Rev. Bishop, who ordered two letters to be read in all the churches at the Sunday masses, one from the officials of the course, setting forth the nature and purpose of the undertaking; the other from himself, recommending the night school to the people of the diocese. The directors naturally looked forward to a hearty response to their invitation, but they were hardly prepared for the actual results of the registration. The total enrolment was over three hundred. A significant feature of the enrolment was the fact that thirty students were secured for the class of logic and metaphysics. Needless to say the fathers and sodalists were highly pleased at the initial success of the enterprise, and look upon it as a favorable omen for the future of the night school.

New Orleans Province. *New Orleans. Golden Jubilee of Father Joseph Gerlach.*—On October 12, Father Joseph Gerlach celebrated the golden jubilee of his entrance into the Society.

From 1880 to the present year Father Gerlach has devoted himself exclusively to the works of the sacred ministry in New Orleans and Mobile. He was assistant pastor at our Church on Baronne Street from 1880 to May, 1892, and during that time his days were certainly full days in the Scriptural sense, for in addition to his many duties as assistant pastor, he was spiritual director of several religious communities such as the Good Shepherd, the Carmelites, the Little Sisters of the Poor, the Sisters Marianites of Holy Cross, the Perpetual Adoration Sisters, and the Colored Sisters of the Holy Family. Indeed, it was owing to Father Gerlach's efforts that there latter Sisters came to have their present rules which were drawn up by him and Father DeCarriere, S. J.

During all the years of his ministry, in addition to his other words of zeal, Father Gerlach has ever displayed wonderful interest in the cause of Catholic Parochial Schools. In 1889 he organized St. Philip's Parochial School on Dauphine Street and it was mainly through his activity that the

parish of the Holy Name up-town was not quite a year old when it had acquired its own school. The same interest that possessed him in things educational in New Orleans, followed him to Mobile, where he put new life and vigor into St. Joseph's parochial school in the Gulf city.

Laying of the Corner-Stone of the New Church of the Holy Name of Jesus.—The corner-stone of the magnificent McDermott Memorial Church, called the Church of the Holy Name of Jesus, was laid on Sunday, January 2, the feast of the Holy Name, with an impressive ceremony by the Rt. Rev. Bishop J. M. Laval, who was delegated to officiate in his place by His Grace, the Archbishop, who was too unwell to take part in the services. It was an event big with importance for Catholic interests in New Orleans. It marked, too, a most wonderful manifestation of divine Providence, as was told by the eloquent orator of the day, Father A. Biever, S. J., through whom came the princely donation that made the erection of the church possible. The history of the Jesuit Order, Father Biever pointed out, recounts along with the iniquitous expulsion of the Jesuits of Lousiana, the confiscation of their property amounting in value to $150,000, the exact amount given by Miss Kate McDermott for the erection of the beautiful church to her brother's memory. A splendid church will rear its noble spire but a stone's throw from the spot where the only Jesuit allowed to remain in Lousiana at the time of the expulsion died a broken-hearted man. Miss McDermott's donation, by a further happy coincidence, represents a portion of an estate accumulated through the sugar industry, an industry first introduced into the state by the Fathers of our Society.

The ceremonies, which included, besides the laying of the cornerstone, the blessing of the foundation of the church and the site of the main altar, were witnessed by an immense throng. Bishop Laval was assisted in the ceremonies by Father John D. Foulkes, Rector of the College of the Immaculate Conception, and Father Madden, S. J. Father A. E. Otis, Rector of Loyola University, acted as master of ceremonies. Members of the Fourth Degree, Knights of Columbus, acted as guard of honor to the Bishop.

Union of the Sodalities.—On Sunday evening, January 9, eighteen sodalities of New Orleans came together in the big movement inaugurated by Father E. F. Garesché of St. Louis, in Alumni Hall, on Baronne Street. The union was effected with the approval of His Grace, the Most Rev. Archbishop, brought by his auxiliary, Rt. Rev. J. M. Laval, who was present at the reunion. Permanent organization was effected, and Dr. Wm. Scheppegrell was unanimously elected president of the big city-wide union. The meeting was a most enthusiastic one, and was attended by a number of the pastors as well as representatives of their parish sodalities.

NEW YORK. *Praise for the Review, "America."*—"I was talking recently," writes an expert newspaper man, "with an experienced journalist who owns a very successful Eastern paper, which is also distinguished by its rather unusual respectability. He is a Catholic who is stronger in faith than in practice, but he became greatly interested in *America* when it was first shown to him some months ago. Analyzing carefully every part of it, he said it approached the ideal more nearly than any other American publication. He pointed out some editorials which were so frank and true that no metropolitan daily would dare publish them. The *Chronicle*, he considered a model in compression, clearness and impartiality. There was more real news in it than in the seven daily issues of—and he named five leading New York dailies. The departments covered everything, and each was well done. In its 26,000 words there were few that were superfluous."

Auriesville. The Shrine.—Father Jogues' Anniversary—the 269th of his death on October 18, 1646, was honored at the Shrine by holy mass. Father Scully took the boat leaving New York City at 10 P. M. Sunday, hoping to reach Albany at 8 A. M. on Monday, and then leave by the 9 o'clock train on the West Shore for Auriesville. It was planned by someone to convey him thither by automobile from Albany. For this purpose, messengers were sent to the train to head him off—but he was not there. In fact, the boat was detained by a heavy fog below Hudson, and did not reach Albany until noon. What was to be done? There was no train on either railway, and there at the Shrine were twenty or thirty people, perhaps more, waiting to hear mass; perhaps also waiting to receive communion. In this extremity appeal was made to a kind friend, who kindly sent his automobile and brought Father Scully to the Shrine where he arrived late in the afternoon. It took about half an hour to get things ready for the mass which was celebrated in the open chapel.

Fordham University. Midnight Mass. On Christmas Eve, a large gathering of alumni and friends not only evidenced an increasing loyalty to the university, but greatly consoled the directors and faculty by taxing the chapel to its full capacity at the midnight mass, at which everyone of the three hundred present received holy communion.

New Tennis Courts.—A small boy's refuge and a prefect's test of patience was removed when the long, stone wall dividing the building sites from the field adjoining the Bronx Botanical Park, was leveled, to give a better view of the new tennis courts and to beautify the vista in general. On one of the terraces of this field ten splendid tennis courts have been built, and with the completion of a separate championship court and the erection of the tennis house,

which will contain lockers, showers and dressing rooms, the courts will be in readiness for the formal opening in the early spring.

Last Vows.—On February 2, in the students' chapel, Brother Julius Alekszunas pronounced his last vows.

Father Carrasco.—The works of Father Gonzalo Carrasco, S. J., distinguished Mexican exile and eminent portrait painter, now residing at Fordham, are on exhibition at Loyola School, New York City. The collection has attracted the attention of prominent art critics, and some of these exquisite productions have brought quite satisfactory prices, which means a substantial assistance for the persecuted Church of Mexico.

Change of Prefects.—Owing to the continually increasing strain upon his already impaired health, Father Charles J. Mullaly, S. J., who has done such efficient work at Fordham for the past year and a half, has been obliged to relinquish the reins of college discipline. Father John J. O'Connor, S. J., former headmaster of St. John's Hall, and no stranger to Fordham boys and ways, became prefect of discipline with the opening of the second term.

Kohlmann Hall. The Messenger's Fifty Years.—The first number of *The Messenger of the Sacred Heart* appeared in April, 1866, under the editorial care of Father Benedict Sestini, S. J., at that time Professor of Astronomy and Director of the Observatory at Georgetown University, Washington, D. C. Father Sestini had already published a translation of Father Ramière's work on "The Apostleship of Prayer" and of the Manual. Moreover, about two hundred religious communities, seminaries, colleges and sodalities had received from France the Diploma of Aggregation and the tickets of admission to the association had been distributed "by thousands in every part of the country, and especially in the West." The Catholics of the United States, were, therefore, not unaware of the existence of the French "*Messenger of the Sacred Heart*," the official organ of the Apostleship, all the more as the *Ave Maria* of Notre Dame, Indiana, had from its inception taken a lively interest in the work of the Apostleship and had been publishing each week articles from the French "*Messenger.*" It is a pleasant duty to record the gratitude expressed by Father Ramière, the Director General, in a letter written in 1866: "I cannot but be very thankful to the editor of the *Ave Maria* for all that he has done by his periodical to help the Association, of which I am Director." As soon as the American "*Messenger of the Sacred Heart*" was announced, the Reverend Editor of the *Ave Maria* in the issue of March 17, 1866, recommended it to his readers and generously decided to leave to the new organ the publication of matter concerning the Apostleship. The Editor wrote as follows:

"We are happy to see that *The Messenger of the Sacred Heart*, which since the beginning of the *Ave Maria* we have been publishing by parts has now become here, as in Europe, the direct organ of the Apostleship of Prayer, which is at present regularly organized with the fairest prospects of success in the New World. No one rejoices more heartily than we do at this most consoling movement from which we anticipate the most abundant fruits for religion. But while we congratulate ourselves for having been the means to introduce it among our people, we think our aid in publishing *The Messenger* is not only no longer needed, but rather going counter to the new publication, from the interest of which we would not detract in the least. Therefore, we will drop in future that part in our weekly issues, and substitute in its place the *Annals of our Lady of the Sacred Heart*, a recent publication of intense interest, and, if anything, more directly in our line. With all our heart we exhort our readers to take the liveliest interest in the Apostleship of Prayer and in its admirable *Messenger*, of which they should all be regular subscribers."

This we consider a beautiful example of charity and unselfish zeal.

The first volume of the *Messenger of the Sacred Heart* was made up almost entirely of translations from the French edition. Before the end of the year, however, Father Sestini announced that articles from other sources would be introduced. This was begun in Volume II for 1867. In February of that year monthly leaflets appeared under the title, "The Rosary of the Apostleship," the forerunners of our *League Leaflets*. In the same month the first poem was published. Another feature that has remained permanent was the publication of "graces obtained" through the prayers of the Apostleship and the treasury of good works, offered up for intentions that had been recommended. The pious founder succeeded in stamping on *The Messenger* a character which it has maintained during the half-century of its existence, as an organ for the spread of Catholic faith and piety.

Father Sestini continued in charge until 1885, when failing health compelled him to relinquish the task to other hands. A touching farewell letter from the pen of Father Sestini appeared in the issue for December, 1885. Under the new Director, Rev. R. S. Dewey, the periodical was announced as "a magazine of the literature of Catholic devotion," and its scope was much widened. His successors, Father F. X. Brady and Father John J. Wynne, continued on the same lines, and achieved such progress that the volumes increased in size from 576 pages in 1885 to 1,144 pages in 1901. With the beginning of 1902, two distinct monthly magazines were published. One was entitled *The Messenger*, and devoted to general Catholic literature; it was transformed in 1909 into the weekly publication,

"*America*"; a smaller magazine retained the original title *The Messenger of the Sacred Heart*, and remained the official organ of the Apostleship of Prayer. Both were under the direction of Father Wynne until 1907, when Father John H. O'Rourke was appointed editor.

The larger magazine was then published by the Fordham University Press, and separated in every way from the work of the Apostleship of Prayer. Since then the labors of the Fathers at Kohlmann Hall have been concentrated on the special purpose of *The Messenger of the Sacred Heart*, as our readers know, with the most happy results in the growth of our Apostleship. In spite of the fact that, in many dioceses almost every parish has been already aggregated, new Local Centers are being added in greater numbers than ever before. In 1907 the number of subscribers to our magazine was 28,000; in December, 1915, the number was 295,000, and we expect to send out 315,000 copies of this Jubilee issue,

A similar marvellous progress is to be noted in the publication of our *League Leaflets*, of which 1,600,000 are sent out every month. Badges of the Sacred Heart, Acts of Consecration, and Promise Cards have been circulated by the millions. The annual edition of our *Almanac of the Sacred Heart*, amounting to 200,000 copies, is exhausted each year.

Surely the Divine Heart of our Lord has blessed abundantly the little seed sown by Father Sestini fifty years ago. Who can estimate the immense good that has been accomplished by the Apostleship of Prayer during the past fifty years? Our "Thanksgiving" columns testify every month to the goodness of the Sacred Heart and to God's fidelity to His promise, "Ask and you shall receive."

As a crowning joy in our Jubilee year we call the attention of our readers to the special autograph blessing sent by the Holy Father to all engaged in this work and to all the readers of *The Messenger of the Sacred Heart*. The following letter was written to the editor in the name of His Holiness by His Eminence, Cardinal Gasparri. This gracious recognition by the Vicar of Christ will be an incentive to double our efforts, so that the fire of love for the Sacred Heart of Jesus may burn brightly in every American home.—*John J. Corbett, S. J., in the Messenger, January, 1916.*

FROM THE SECRETARIATE OF STATE OF HIS HOLINESS

THE VATICAN, July 30, 1915.

As the fiftieth year is happily drawing to a close, since the periodical entitled "The Messenger of the Sacred Heart," edited by the Reverend Fathers of the Society of Jesus in New York, began publication, the Supreme Pontiff is unwilling to allow this happy occasion to pass by without signifying His good will towards you, the Editor of this periodical, and your associates.

For indeed it is known and manifest to the august Pontiff how many and what great results your diligent work has brought forth through this periodical in the vineyard of the Lord by spreading the Faith and Christian piety far and wide among all the Catholics of the United States of America.

Seizing, therefore, the occasion of this jubilee, the Holy Father warmly congratulates you and your associates, and with the prayer that "The Messenger of the Sacred Heart" may be spread more and more widely and may bring forth daily more abundant fruits of piety and faith, and may weld more closely that bond of union with the Vicar of Christ which the faithful of America profess, He lovingly grants in our Lord the Apostolic Benediction to you and the others who labor with you in the publication of this useful periodical, as well as to all its readers.

As I gladly and willingly hasten to announce this to you, I wish also to express my sentiments of esteem, and remain,

Yours devotedly,

P. CARDINAL GASPARRI.

To The REVEREND JOHN O'ROURKE, S. J.,
Editor of "The Messenger of the Sacred Heart,"
New York, N. Y.

St. Francis Xavier's. Cardinal Farley's Golden Jubilee as a Sodalist.—The Xavier Alumni Society, of New York City, held high jubilee and honored a great anniversary on Sunday, March 15, 1915, when its members celebrated the fiftieth anniversary of the reception into Our Lady's Sodality of His Eminence, John Cardinal Farley, Archbishop of New York.

The Xavier Sodality has been in existence since 1863, and is one of the greatest American Sodalities, with its membership of nearly a thousand men, representing one hundred and forty-two colleges and universities in the United States and Europe.

Cardinal Farley joined the Sodality at Fordham, on the Feast of St. Stanislaus, in November, 1864, but he has lately been enrolled among the members of the Xavier Alumni Sodality, as its first honorary member.

The celebrations in honor of the jubilee were splendid and striking. The Church of St. Francis Xavier, in New York where they were held, was crowded to its capacity, and a great number of people, some 1,500, were unable to gain entrance. The Cardinal came in his robes of office, and the Xavier cadet battalion drawn up in line from the street to the sanctuary, stood at "Salute" while he passed. A number of Sodalists in full dress, and cadet officers in uniform, acted as ushers. Solemn Vespers were celebrated by the Reverend Thomas J. McCluskey, S. J., formerly Director of the Sodality, and then President of Fordham, and before the services the Cardinal gave his blessing to the people. The Reverend John D. McCarthy, S. J., delivered a sermon

on the Lay Apostolate, and dwelt earnestly upon the glorious mission of the Sodality to perpetuate the work of Christian education, and to be a school of Christian good-fellowship, and a training place for the Lay Apostolate. "Seven hundred men of your standing in this community" he said to the assembled Sodalists, "should be capable of influencing seventy thousand. Every time you attend a meeting of the Sodality, a Memorial Mass, or general communion, you should go back to your respective avocations and associates full of the inspiration which you derive from your Director and your fellow Sodalists." He then held up the venerable jubilarian as an example of what the Sodality ideal can accomplish in the faithful Sodalist. "He has been, like the Apostle, all things to all men, and the more he has advanced from his Sodality days in knowledge, in piety, and experience—the more this flower of his Christian training, this chivalrous spirit of the Sodalist, this genuine Catholic sense of good-fellowship, has asserted itself. Here then," the speaker concluded, "is what a Sodality can do for you. It can and should continue to cultivate the purest flower of a Christian education. It is the school of good-fellowship in all that is best in whatsoever things are true. It is a fellowship that knows no limitations or narrowness."

After the Vespers the Cardinal was escorted to the Sodality Chapel, where a reception was held in his honor. The room was hung with red drapery and American flags, and lit with hundreds of electric lights. The Cardinal beamed with pleasure as the hundreds of guests came to kiss his hand. It was 10.30 before the last comer knelt before him.

In connection with the jubilee celebration the Sodality founded a gold and a silver medal, to be known as the Cardinal Farley Sodality Medals. These are to be awarded annually for the best essays written by pupils of the New York parochial schools on "Devotion to the Blessed Virgin." The Cardinal was so pleased with this action of the Sodality that he requested to be permitted to donate the medals for the first year.

About 200 boys and girls contested for the medals, the girls writing their essays in our parochial school and the boys in the Xavier High School.

PHILADELPHIA. *The College. Evening Classes.*—On February 1 the evening classes of St. Joseph College rounded out their first year. The work accomplished during the two terms has been successful beyond the expectations of those who launched this great project. As in every educational undertaking, pioneer work had to be done during the first term, and it certainly speaks much in praise of the efficiency of the corps of instructors to have obtained such satisfactory results during the opening months of the new venture.

When the classes opened for the work of the present scholastic year prospects were bright indeed. The catalogue outlined twenty-four courses, under a teaching staff of fifty instructors, all of whom were splendidly equipped for the work assigned them. In many of the branches the services of specialists were placed at the disposal of the students.

These evening classes, as far as we know, afford the unique opportunity in this city of securing a course in Catholic philosophy in English. In non-Catholic colleges aud universities, it is true, courses are given in philosophy, but students find in entering these courses that they are receiving merely a history of philosophic thought.

New Director for the Catholic Deaf.—Father Gerald Treacy, has been appointed as Spiritual Director of the Catholic Deaf of Philadelphia, to fill the vacancy caused by the death of Father William S. Singleton.

PHILIPPINE ISLANDS. *Vigan Notes.*—Our schools opened June 17, with a slight increase over last year's opening. So far, we have two less seminarians than last year. The new Apostolic School in Manila numbers eighteen, no more than twenty-four will be received this year. I am sending the article which *Libertas* publishes in praise of Father Tarrago, S. J., who has contracted the leprosy in one of its severest forms in the leper colony of Culion.

At the close of March I received a $250 check from Father Monaghan, S. J. As one of the "complaints" of the boys was that the Protestant dormitories had beds, and the Catholic dormitories had not, I invested this generous sum in that delightful commodity, and we opened the dormitories with ninety-five boys, although only sixty beds were on hand. Hanna has thirty, and the Methodists, twenty-five. This may be one reason why Hanna is writing "real nice things" about the Catholic Church, as the enclosed clippings show. Still I should really have a warm spot in my heart for Hanna, since at the end of one of the said articles he printed the following prayer: "Lord of all mercy give a new spirit to the Roman Church from the Pope down to John Tompkins, Kiko, Cleto and some others that they may not go to hell and lead many others there." Kiko and Cleto are two good secular Catholics, "particular friends" of Hanna, who like him so much that when they know Hanna is going to a certain town to preach, accompany, or at least, follow him, and if he should make any historical or dogmatic mistakes in the course of his discourse "kindly" correct him. Exciting scenes have at times followed these kindly-intended corrections, but you see they have not altered Hanna's zeal for Kiko's and Cleto's salvation.

WORCESTER *Holy Cross College. League of lhe Sacred Heart.*—This year, as a stimulus to the zeal and interest of

the Promoters of the League of the Sacred Heart it was proposed to have the monthly gatherings addressed by the members themselves. The response was generous. Volunteers came early and in numbers. The first of a series of talks was given by William H. Rice, the Head Promoter of Senior class. "My duty towards the Sacred Heart" was his subject. The second talk was by William R. Peck, '16, on "Healing the Wounded Heart." Third talk, by Raymond T. Mahon, the text, "Rise, Clasp My hand, and Come."

The Promoters of the League of the Sacred Heart are this year seventy-one in number. Of these thirty-five are new Promoters, all of whom seem to have caught the flame of growing interest in the League's affairs.

A Golden Jubilee.—The Feast of the Immaculate Conception, celebrated the 8th of December, 1915, will long be remembered by the present undergraduate body of Holy Cross College as marking an epoch in the history of Alma Mater. On that day the faculty and student body joined in paying tribute to the Right Reverend Thomas D. Beaven, '70, Bishop of Springfield, on the occasion of his Golden Jubilee in the Sodality of the Blessed Virgin Mary.

The formal exercises of the jubilee opened at six-thirty in the evening with an Academy in Fenwick Hall. Never had the hall been more impressively decorated than on that evening. In addition to the college streamers and banners of purple, the papal colors and the diocesan coat of arms were in evidence. The stage had been converted into a bower of palms, in the center of which stood an electrically illuminated shrine of the Patroness of the feast. Other appointments in keeping with the occasion added to the beauty of the setting.

The souvenir program was most unique. The cover was enhanced by a panoramic view of the college. A splendid likeness of the Right Reverend Alumnus and a reproduction of the diploma, received by him fifty years ago, were to be found within the covers of the elaborate booklet.

Reverend Father Rector, at the conclusion of the exercises of the Academy given by the students, introduced Bishop Beaven, who reviewed with no little emotion his fifty years membership in the Sodality and the part it played in his life.

A solemn reception of new members into the Sodality took place in the college chapel immediately after the conclusion of the Academy in Fenwick Hall. A very choice program was printed for these solemn exercises of the celebration.

The candidates, one hundred and fifty in number, furnished an edifying spectacle as they marched slowly down the center aisle, chanting the "Ecce Sacerdos Magnus."

Governor Walsh's Gift to Holy Cross.—His Excellency, Governor David I. Walsh, '93, has given Holy Cross another proof of his filial devotion for his Alma Mater. Thus,

early in November Rev. Father Rector was the grateful recipient of $1,000 from our distinguished alumnus, and the following letter, which accompanied the gift, will make clear the devoted spirit in which it was given:

COMMONWEALTH OF MASSACHUSETTS
EXECUTIVE CHAMBER
STATE HOUSE, BOSTON

November 11, 1915.

Rev. Joseph N. Dinand,
President, Holy Cross College,
Worcester, Mass.

My Dear Father Dinand:

Ever since I have been Governor I have had in mind the making of some gift to my Alma Mater, Holy Cross. From time to time I have suppressed the impulse, fearing lest the gift be construed as having a political significance. Such an embarrassment, happily, is now past, and I am more than ever determined to carry out my long-considered plan.

I have made up my mind to make the College a gift of $1,000, and I would be glad to have you suggest for what purpose it should be used. I had hoped that a chapel might be under way before this and that I could make this gift for one or two handsome memorial windows. Perhaps the suggestion that I have given this amount now, to be used for a window or windows in the new chapel, will stimulate someone to lead a movement to build a new shapel.

Now that I have given you my ideas, I wish you would consider the matter and make suggestions as to just what your views are. In any event, I know of no better or more opportune time than to-day, my birthday.

With every good wish to you and to Holy Cross, I am

Sincerely and devotedly yours,
David I. Walsh.

Holy Cross and Massachusetts Governors.—In connection with Gov. Walsh's generous remembrance of the college, one cannot help remarking the very substantial friendship which has existed between the college and the Commonwealth's Governors. Among other gubernatioral communications the college archives cherish for nearly thirty years the following letter from the then head of our state, His Excellency, Governor Oliver Ames. The letter speaks for itself of the donor's generosity, telling the story of our present Governor Ames' Scholarship.

47 EQUITABLE BUILDING,
BOSTON, MASS.

Sept. 2, 1887.

REV. R. W. BRADY, Pres.,
Holy Cross College,
Worcester, Mass.

MY DEAR SIR:—

At your commencement exercises I said I would give the college for a fund $1,000, provided I could find it. After consideration, I propose to send you a $1,000 Oregon Short Line 6 per cent. Bond—to be registered for the benefit of the College—so that the principal cannot be lost or stolen. Will you kindly indicate by letter in what name it shall be registered. This bond is guaranteed by the Union Pacific R. R. Co., and is all right. The income of this bond you will use at your discretion, for what you consider the best interest of the institution.

Yours very truly,
OLIVER AMES.

Finally, only last May, readers of THE PURPLE were edified and consoled by the testamentary remembrance of Holy Cross in the will of her esteemed friend, Gov. Curtis Guild. In it Holy Cross was mentioned the first of three colleges to receive equal shares in the rest and residue of his possessions, and Mr. Guild's wishes prevailed, be it said, despite the information volunteered by irresponsible newspapers to the effect that the will had lapsed in view of conditions specified being unfulfilled. By a very happy coincidence, we find a reference to this remembrance of ex-Gov. Guild in an article, "Two Popular Governors: Long and Guild," to be found in *The Massachusetts Magazine* for October, 1915 It reads:

"It is a notable circumstance, by the way, that Harvard College, which was Governor Guild's alma mater, and from which he was graduated with a *summa cum laude*, omitted to bestow any of it honorary degrees on him, notwithstanding all the precedents and the practice that favored such a bestowal. Governors and diplomats without number and of less distinguished and scholarly attainments than Governor and Ambassador Guild had been thus honored from time immemorial, but it was left to other high institutions of learning in this country and abroad instead of to his own alma mater to pay him this homage. Williams College, Holy Cross College, and the University of Geneva in Switzerland conferred their highest degrees on him. This apparent slight of Harvard's was resented by many of Governor Guild's admirers and that it did not pass unnoticed by him is denoted by the fact that he remembered all three of the above named institutions by testamentary gifts, while Harvard was not mentioned in his will."

A New Holy Cross Club.—A new Holy Cross club was launched into existence in Brockton on the night of Thursday, November 18th. The Brockton *Daily Enterprise* for Saturday, November 20th, contains the following authentic account of the enthusiastic meeting of Holy Cross men who undertook the praiseworthy movement:

"For social and educational purposes and to stimulate interest in Holy Cross College, a Holy Cross Club was formed Thursday evening at a meeting of about twenty-five graduates at St. Margaret's rectory. Rev. Alexander J. Hamilton, '86, pastor of the church, who was one of the prime movers in the formation of the club, presided. Already more than fifty graduates from this city, Holbrook, North Easton, Whitman, Middleboro, Plymouth, Canton, Rockland, Abington, Randolph, Sharon, Braintree and Bridgewater have joined.

A scholarship fund will be established for the purpose of sending a worthy student in this district every year to college, for a four-years' course."

HOME NEWS. *Jubilarians of 1916.*—The Province's list of jubilarians for the present year of 1916 is a small one, including, as it does, only three jubilarians. Our cherished jubilarians are Father Benedict Guldner who entered the Society on May 25, 1866, Father James T. Casey who was admitted on September 7th of the same year, and Father Albert R. Peters, who on September 2nd, will celebrate the sixty-fifth anniversary of his entrance into the Society.

The Fall Disputations.—The first public Disputations took place on November 26th and 27th, the first day being devoted to the Theological disputations which were as follows:

Ex Tractatu de Divinitate Christi, Father Charles Connor, defender; Fathers Francis P. Le Buffe and William Reidy (California Province) objectors. *Ex Tractatu de Deo Creante*, Father Martin Burke (New Orleans Province), defender; Fathers Leo Simpson (California Province) and Louis Ott, objectors. Essays: *Ex Sacra Scriptura*, "The Mosaic Hexaëmeron and Geology", Father Joseph A. Farrell. *Ex Jure Canonico*, "Confirmation of the Privileges of the Society of Jesus by Leo XIII", Mr. Francis Cavey (New Orleans Province). *Ex Historia Ecclesiastica*, "Innocent III and Magna Charta", Mr. Samuel J. Robb.

The Philosophical disputations took place the following day, the participants being:

Ex Theologia Naturali, Mr. Rudolph Eichhorn, defender; Messrs. William Doyle (New Mexico-Colorado Mission) and Thomas Donoghue, objectors. *Ex Psychologia*, Mr. Leo Weber, defender; Messrs. Thomas O'Malley and John Shea, objectors. *Ex Cosmologia*, Mr. John Matthews, defender; Messrs. Charles Palacio (New Mexico-Colorado Mission) and John P. Smith, objectors. Essay: *Ex Astronomia*, "Astronomial Determination of Time", Mr. Hugh Healy.

The Winter Disputations occurred on February 18th and 19th, the participants being as follows:

Ex Tractatu de Verbo Incarnato, Mr. A. Rousseau (New Orleans Province), defender; Messrs. W. Dolan and V. McCormick, objectors. *Ex Tractatu De Deo Elevante*, Mr. E. Walsh, defender; Messrs. J. Morning and H. Kelly, objectors. Essays: *Ex Sacra Scriptura*, "The Character of Jacob," Mr. J. J. Mereto. *Ex Jure Canonico*, "The Status of Delegates Apostolic in the Hierarchy", Mr. F. L. Reilly. *Ex Historia Ecclesiastica*, "The Universities of the Middle Ages", Mr. P. J. Halpin (California Province).

Philosophical Disputations:

Ex Ethica, Mr. F. Lucey, defender; Messrs. C. Roddy and L. Wheeler, objectors. *Ex Theologia Naturali*, Mr. William Yancey (New Orleans Province), defender; Messrs. A. Fuller and J. A. Fennell, objectors. *Ex Psychologia*, Mr. C. Deppermann, defender; Messrs. E. McFadden (California Province) and L. Patterson, objectors. *Biology*, illustrated lecture, subject: "The Cell and its Mechanism", Mr. J. A. Daly.

Last Vows.—On the feast of our Blessed Lady's Purification, Father Edward C. Phillips, Professor of Dogma (Minor Course), made his solemn profession at the Community Mass in our domestic chapel. During the Mass the theologians and the philosophers sang several appropriate hymns. At dinner a special and carefully arranged program of literary tributes in verse and prose, and musical selections, vocal and instrumental, added greatly to the celebration.

Publications.—Father Timothy Barrett, so long our Professor of Moral Theology and now our Spiritual Father, issued last October the twenty-second edition of the Compendium Theologiæ Moralis (Sabetti-Barrett). The new edition is in truth a new edition and not merely a reprint, for the entire volume was most carefully revised, rewritten in part, with copious additions treating of items of newest interest and vital importance at the present day and all the latest decisions and decrees of the Roman Congregations. So great was the demand for this new edition that in about a month the entire edition of over eleven hundred copies was exhausted and the twenty-third edition rendered imperative. Later, further improvements and corrections were introduced by Father Barrett and as a result Herder & Company announce that the twenty-fourth edition will be for sale by April of this year.

Deaths in the Community.—Death has recently taken from our midst two members of our community in the persons of Mr. Francis Glover and Brother Bernard Gaffney.

Mr. Glover was in his third year of theology and preparing for his ordination when the sickness he had been fighting against with such heroic patience and devotedness to his duties as a religious and a student, overcame his efforts

and carried him off on Thursday, February 17, at St. Agnes' Hospital, Philadelphia, whither he had gone just three weeks previously. The burial took place at Woodstock.

We had only last September celebrated with great joy the golden jubilee of the religious life of Brother Bernard Gaffney, on which happy occasion the venerable jubilarian despite his long years of devoted labor on our farm here seemed so hale and hearty that he appeared likely to live to celebrate even his diamond jubilee. But from the beginning of this present year he began slowly to decline and about a month or so ago his case was diagnosed as cancer of the stomach. He failed rapidly but, retaining complete consciousness to within an hour of his holy death, he edified all by his extraordinary simple faith and confidence in God. He died on Wednesday, March 8.